This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

B 451978

1837
ARTES
SCIENTIA
VERITAS
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
SUAERIS PENINSULAM AN OE MAN
CIRCUMSPICE

72 - W.C. 4. 7.

BX
5037
.B28

THE

THEOLOGICAL WORKS

OF

ISAAC BARROW, D.D.

Cambridge:
PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

THE

THEOLOGICAL WORKS

OF

4/4612

ISAAC BARROW, D.D.

MASTER OF TRINITY COLLEGE, CAMBRIDGE.

IN NINE VOLUMES.

Edited for the Syndics of the University Press

BY

THE REV. ALEXANDER NAPIER, M.A.

TRINITY COLLEGE, CAMBRIDGE, VICAR OF HOLKHAM, NORFOLK.

VOLUME VI.

CONTAINING

SIXTEEN SERMONS ON THE CREED.

CAMBRIDGE:
AT THE UNIVERSITY PRESS.
M.DCCC.LIX.

CONTENTS OF VOLUME VI.

SERMONS ON THE CREED (CONTINUED).

PAGE

SERMON XVIII.

(COLLATED.)

THAT JESUS IS THE TRUE MESSIAS.

ACTS IX. 22.

But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the very Christ . . . . . 1—31

SERMON XIX.

(COLLATED.)

THAT JESUS IS THE TRUE MESSIAS.

ACTS IX. 22.

But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the very Christ . . . . . 32—52

SERMON XX.

(COLLATED.)

THAT JESUS IS THE TRUE MESSIAS.

JOHN V. 37.

And the Father himself, which hath sent me, hath borne witness of me . . . . . 53—109

SERMON XXI.

(COLLATED.)

JOHN I. 14.

And we beheld his glory, the glory as of the only-begotten of the Father . . . . . 110—143

PAGE

SERMON XXII.

(COLLATED.)

EPHESIANS IV. 5.

One Lord . . . . . 144—180

SERMON XXIII.

(PRINTED FOR THE FIRST TIME.)

THE INCARNATION OF OUR LORD.

JOHN I. 14.

And the Word was made flesh . . . . . 181—221

SERMON XXIV.

(COLLATED.)

THE INCARNATION OF OUR LORD.

MATTHEW I. 20.

For that which is conceived in her is of the Holy Ghost . . 222—241

SERMON XXV.

(COLLATED, WITH ADDITION FROM MS.)

THE INCARNATION OF OUR LORD.

MATTHEW I. 20.

For that which is conceived in her is of the Holy Ghost . . 242—261

SERMON XXVI.

(COLLATED, WITH ADDITION FROM MS.)

THE CRUCIFIXION OF CHRIST.

1 CORINTHIANS I. 23.

But we preach Christ crucified . . . . . 262—305

SERMON XXVII.

THE DEATH OF CHRIST CONSIDERED IN ITS VARIOUS ASPECTS.

1 CORINTHIANS XV. 3.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures . . . . . 306—337

PAGE

SERMON XXVIII.

(COLLATED.)

THE RESURRECTION OF CHRIST; ITS HISTORICAL ATTESTATION CONSIDERED.

ACTS I. 3.

To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God . 338—370

SERMON XXIX.

(COLLATED.)

THE RESURRECTION OF CHRIST; ITS NEEDFULNESS AND EXPEDIENCY.

LUKE XXIV. 46.

And he said unto them, Thus it is written; and thus it behoved Christ to suffer, and to rise from the dead the third day 371—389

SERMON XXX.

(COLLATED.)

THE ASCENSION OF CHRIST; HIS SESSION AT THE RIGHT HAND OF GOD.

MARK XVI. 19.

He was received up into heaven, and sat on the right hand of God . . . . . 390—423

SERMON XXXI.

(COLLATED.)

THE REASONABLENESS AND EQUITY OF A FUTURE JUDGMENT.

ECCLESIASTES III. 17.

I said in my heart, God shall judge the righteous and the wicked . . . . . 424—454

PAGE

SERMON XXXII.

(COLLATED.)

THE CERTAINTY AND CIRCUMSTANCES OF A FUTURE JUDGMENT FROM DIVINE REVELATION.

ACTS X. 42.

And he commanded us to preach unto the people, and to testify that it is he which was ordained by God to be Judge of quick and dead . . . . . 455—496

SERMON XXXIII.

(COLLATED.)

THE DIVINITY OF THE HOLY GHOST.

1 CORINTHIANS III. 16.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? . . . . . 497—536

SERMON XVIII.

THAT JESUS IS THE TRUE MESSIAS.

Acts IX. 22.

But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the very Christ.

SERM. XVIII.

IN conformity to St Paul's design and practice implied here, I have formerly propounded to explain and persuade these particulars.

I. What is the right notion and reason of this name or title, Christ.

II. That there was destinated to come into the world a Person, who signally, according to that right notion, should be the Christ.

III. That Jesus, whom we avow, is that Person, the very Christ.

IV. In what manner, and upon what accounts, the New Testament representeth Jesus to be the Christ.

V. What application the point requireth.

In prosecution of which particulars, having despatched the first and second, I did enter into the third, which is of highest consequence, beginning to declare that Jesus, our Lord, is the Christ, from the circumstances of his coming into the world, and from his personal qualifications; which having in some measure performed, I shall

SERM. XVIII.

now proceed to declare the same from the exact correspondency of his undertakings and performances to those, which, according to ancient presignifications and prophecies, the Messias was designed to undertake and accomplish; together with the consequences of what the Messias was to do, and what answerably Jesus did effect.

1 One great performance of the Messias was, by inspiration, and in the name of God, to make a complete discovery of Divine truth; to publish a law of universal and perpetual obligation; to institute a Religion consummate in all respects, which should correct the faults and supply the defects of all precedent dispensations, which should therefore be, as it were, God's last will and testament, after which no other revelation was to be expected: *I will,* said Moses of him, *put words into his mouth; and he shall speak unto them all that I command him; and it shall come to pass, that whoever will not hearken unto my words, which he shall speak in my name, I will require it of him:* by him Isaiah foretold, that, *God shall teach us of his ways, and we shall walk in his paths; for out of Zion shall go forth the law, and the word of God from Jerusalem:* by him Jeremiah signified, that, *God would put his law into the inward parts of men, and write it in their hearts:* it was, as it is said in Daniel, part of his work, *To bring in everlasting righteousness, and to seal up the vision and prophecy:* and his days in the Prophets are commonly styled the last days, because, it seemeth, of the perfection of his doctrine, and immutability of his law; where such an entire instruction and final resolution in all points was commonly expected

Deut. xviii. 18, 19.

Isai. ii. 3.

Jer. xxxi. 33. Ezek. xxxvi. 27. Dan. ix. 24.

by the Jews, as the Samaritan woman did intimate; *I know*, said she, according to the current persuasion then, *that the Messias cometh; and when he shall come, he will tell us all things.* SERM. XVIII. John iv. 25.

Now accordingly Jesus (our hope, and author of our faith) hath taught a doctrine, hath proclaimed a law, hath instituted a Religion, which upon strict and careful examination will be found most perfect in all respects; such in its nature as cannot but indispensably oblige all that understand it; such as is worthy of God, and suitable to his designs of glorifying himself, and obliging his creature; in short, he hath been Author of such an institution as may be demonstrated the most excellent and complete that can be. For (briefly to shew this by considering the main, if not all imaginable excellencies of any Religion, law, or doctrine) it is impossible, that any doctrine should assign a more true, proper, complete notion or character of God himself, more congruous to what reason dictateth, the works of nature declare, the purest tradition attesteth, or common experience doth intimate concerning God; more apt to breed in our hearts the highest affection and reverence toward him, or to engage us in the strictest practice of duty and obedience to him; none can ascribe unto God higher perfections of nature, can more assert unto him all his due rights and prerogatives, can better commend and justify to us all his actions and proceedings, can represent him more amiable in his goodness, more terrible in his justice, more glorious and venerable in all his ways of providence; can consequently better direct or dispose us to render unto him a worship worthy of him 1 Tim. i. 1. Heb. xii. 2.

SERM. XVIII.

and acceptable to him; can also therefore with more security and advantage commend unto us the imitation of him in our disposition and demeanour.

Nor could any doctrine more clearly and fully inform us concerning ourselves; concerning our nature, our original, our end, all our state, past, present, final; what the dignity of our nature is, for what purposes we were designed and framed, wherein our happiness doth consist, what shall be our state after death, how we shall be judged and dealt with then; the knowledge of which particulars is of so immense consequence, for the satisfaction of our minds and direction of our lives; concerning which therefore men in all times have so earnestly inquired and disputed, without any sure resolution but from hence.

Nor could a more accurate rule of life (more congruous to reason and suitable to our nature, or perfective thereof; more conducible to our welfare and our content; more apt to procure each man's private good, and to promote the public benefit of all) have been prescribed; nothing can be more just, or comely, or pleasant, or beneficial to us, than are the duties of piety (consisting in love, reverence, gratitude, devotion, obedience, faith and repentance toward God) which Christianism doth require. No directions concerning our deportment toward our neighbours and brethren can be imagined comparable to those (those of hearty love, good-will, beneficence, compassion, readiness to forgive, meekness, peaceableness, and the like) which the Christian law enjoineth. No precepts or advices concerning the management of ourselves (the ordering our souls

and our bodies in their respective functions and fruitions) can be devised more agreeable to sound reason, more productive of true welfare and real delight unto us, than are those of being humble and modest in our conceits, calm and composed in our passions, sober and temperate in our enjoyments, patient and contented in our state, with the like, which the Christian doctrine doth inculcate. No other method can raise us up so near to heaven and happiness as that which we here learn, of abstracting and elevating our minds above the fading glories, the unstable possessions, the vanishing delights of this world; the fixing our thoughts, affections, and hopes upon the concernments of a better future state.

No Religion also can be purer from superstitious alloys, or freer from useless encumbrances (or from, as Tertullian calleth them, *Negotious scrupulosities,*[a]) than is this, (such as it is in its native simplicity, and as it came from its Author, before the pragmatical curiosity, or domineering humour, or covetous designings of men had tampered with it,) it only requiring a rational and spiritual service, consisting in performance of substantial duties plainly necessary or profitable; the ritual observances it enjoineth being, as very few in number, in nature simple and easy to observe, so evidently reasonable, very decent and very useful, able to instruct us in, apt to excite us to the practice of most wholesome duties.

No Religion also can have the like advantage of setting before us a living copy and visible

[a] Negotiosæ scrupulositates.—Tertull. in Marc. Lib. II. 18. [Opp. p. 391 B.]

SERM. XVIII.

standard of good practice, affording so compendious an instruction, and so efficacious an incitement to all piety and virtue: so absolutely perfect, so purposely designed, so fitly accommodated for our imitation, and withal so strongly engaging us thereto, as the example of Jesus our Lord, such as it is in the Gospels represented to us.

Neither can any Religion build our duty upon more solid grounds, or draw it from better principles, or drive it to better ends, or press it with more valid inducements than ours; which builds it upon conformity to the perfect nature of God, and to the dictates of his infallible wisdom, upon the holy will and most just authority of our natural Lord and Maker; which draweth it from love, reverence, and gratitude to God, from a hearty good-will to men, and from a sober regard to our own true welfare; which propoundeth God's honour, our neighbour's edification, and our own salvation, as the principal ends of action; which stirreth up good practice by minding us, that we shall thereby resemble God, express our thankfulness, and discharge our duty to him, obtain his mercy and favour, acquire present comfort of mind and future bliss, avoid regrets of conscience here, and endless torments hereafter.

Neither can any doctrine afford more encouragements to the endeavours of practising it than doth this, which tendereth sufficient help and ability toward the performance of whatever it enjoineth; offering (upon our seeking them or asking for them) God's infallible wisdom to direct us in our darknesses and doubts, God's almighty strength to assist us in our temptations and com-

bats, God's loving spirit to comfort us in our afflictions and distresses.

Nor can any doctrine in a more sure or kindly manner appease and satisfy a man's conscience, so as to produce therein a well-grounded hope and solid comfort; to heal the wounds of bitter remorse and anxious fear, which the sense of guilt doth inflict, than doth this, which assureth us, that God Almighty, notwithstanding all our offences committed against him, is not only reconcileable to us, but desirous to become our friend; that he doth upon our repentance, and compliance with his gentle terms, receive us unto perfect grace and favour, discharging all our guilts and debts, however contracted; that our endeavours to serve and please God, although imperfect and defective, if serious and sincere, shall be accepted and rewarded by him.

Such is the doctrine, law, and Religion of Jesus; expressed in a most unaffected and perspicuous way, with all the gravity and simplicity of speech, with all the majesty and authority of proposal becoming Divine truth; so excellent, and so complete in all respects, that it is beyond the imagination of man to conceive anything better, yea, I dare say, repugnant to the nature of things, that there should be any other way of Religion (different substantially from it) so very good. God himself, we may presume to say, cannot infuse truer notions concerning himself or concerning us, cannot reveal more noble or more useful truths; cannot prescribe better laws or rules, cannot afford more proper means and aids, cannot propound more equal and reasonable terms, cannot offer higher encouragements and rewards,

SERM. XVIII.

cannot discover his mind in a more excellent way than he hath done by Jesus, for his own glory and service, for our benefit and happiness: so that hence we may reasonably infer, that the doctrine taught, the law promulgated, the Religion instituted by Jesus in God's name, are the very same which the predictions concerning the Messias do refer unto, as the last which should ever come from God, most full and perfect, universally and perpetually obliging.

2 Thus, in general, the Prophets spake concerning the Messias's doctrine, and so that of Jesus correspondeth thereto: but of that doctrine particularly it was signified, that it should be very comfortable, joyful, and acceptable to mankind; as containing a declaration (peculiar thereto) of God's kind and gracious intentions toward us, overtures of especial mercy and love, dispensations of all sorts of spiritual blessings; the pardon and abolition of sins committed, peace and satisfaction of conscience, deliverance from spiritual slaveries and captivities; *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee:* so Zechariah speaketh of his coming, and implieth the joyful purport of his message: and, *How beautiful,* saith Isaiah, *upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!* and, *The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the*

Zech. ix. 9.

Isai. lii. 7; lxi. 1, 2, 3; xlii. 1, 3.

SERM. XVIII.

opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance, or *of recompence,* (ἀνταποδόσεως, as the LXX. render it,) *of our God; to comfort all that mourn; to give unto them that mourn in Zion beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.* It is a part of what God in Jeremiah promised to dispense by him; *I will forgive their iniquity, and I will remember their sin no more.* It is one of the Messias's performances, *To finish transgression, and to make an end of sins, and to make reconciliation for iniquity;* to sprinkle clean water on God's people, and to save them from their uncleanness. In fine, the Prophet Zechariah saith of his time, that, *In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.*

Jer. xxxi. 34. Dan. ix. 24. Ezek. xxxvi. 25, 29. Isai. xliv. 3; xliii. 25. Zech. xiii. 1.

Now to all this the preaching of Jesus did exactly correspond; it being indeed, as it was named, a Gospel, or message of good and joy; declaring the special good-will of God, and his merciful willingness to be reconciled to mankind; offering peace and pardon to all that are sensible of their guilt, and penitent for their sin; imparting rest, comfort, and liberty to all that are weary and afflicted with spiritual burdens, grievances, and slaveries; taking off all grievous yokes of superstition, servility, and sin; and in their stead imposing a no less sweet and pleasant, than just and reasonable obedience; ministering all sorts of blessings needful for our succour, relief, ease, content, and welfare; wholly breathing sweetest love, (all kinds of love; love between God and

Acts xv. 28, 29. Rom. v. 8; xiv. 17. Gal. v. 22.

SERM. XVIII.

man, between man and man, between man and his own conscience;) filling the hearts of those who sincerely embrace and comply with it, with present joy, and raising in them gladsome hopes of future bliss. It was, indeed, the most joyous sound that ever entered into man's ears, the most welcome news that ever was reported upon earth; news of a certain and perfect salvation from all the enemies of our welfare, from all the causes of mischief and misery to us; well therefore deserving that auspicious gratulation from the angel—

Luke ii. 10. *Behold, I bring you tidings of great joy, which shall be to all people.*

3 Collateral unto, or coincident with those performances, (the teaching such a doctrine, publishing such a law, dispensing such blessings,) was the formal institution and establishment of a new, everlasting covenant, (different from all precedent covenants, and swallowing them up in its perfection,) a covenant between God and man, wherein God, entering into a most strict alliance and relation with us, should be pleased to dispense the blessings of spiritual illumination and assistance, of mercy and favour, of salvation and felicity; wherein we in way of condition, according to obligations of justice and gratitude, should engage to return unto God by hearty repentance, and to persist in faithful obedience to him: of such a covenant the Messias was to be the Messenger and Mediator, or the angel thereof, (Ἄγγελος τῆς διαθήκης) as the Prophet Malachi speaketh, alluding, it seems, to that angel of God's presence, who ordained the Jewish law, and conducted the Israelites toward the promised land; of which

Mal. iii. 1. Exod. xxiii. 20. Isai. lxiii. 9. Acts vii. 35, 38, 53. Gal. iii. 19.

covenant and its Mediator, God in Isaiah thus spake: *I the Lord have called thee in righteousness, and I will hold thine hand, and I will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house:* and of the same he again; *Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David—Behold, I have given him a witness to the people, a leader and commander to the people:* so in general he speaketh thereof, and inviteth thereto: then a special part thereof he expresseth thus; *Let the wicked man forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, and he will abundantly pardon.* Of the same covenant God in Ezekiel speaketh thus; *I will set up one shepherd over them—and I will make with them a covenant of peace, and it shall be an everlasting covenant with them—and I will set my sanctuary in the midst of them for evermore—they shall also walk in my judgments, and observe my statutes, and do them.* Of the same, God thus declareth in Jeremiah, most fully and plainly reckoning the particular blessings tendered therein: *Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt—but this shall be the covenant that I will make with the*

SERM. XVIII.

Isai. xlii. 6, 7; xlix. 8; lv. 3; lv. 3, 4; lv. 7. Ezek. xxxiv. 23, 25; xxxvii. 26; xxxvi. 27. Jer. xxxi. 31—4.

SERM. XVIII.

house of Israel; After those days, saith the Lord, I will put my law into their inward parts, and write it in their hearts; and I will be their God, and they shall be my people: and they shall teach no more every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more: which words signify the tenor of that covenant on God's part to import, that God would impart a full and clear discovery of his will unto them, whom it should concern; that he would afford to them all requisite means and helps, qualifying them for the performance of their duty; that he would bestow on them (complying with the terms of this covenant, and performing their duty) an entire remission of all their sins, with an assurance of his constant and perpetual favour.

Now that Jesus did institute such a covenant, wherein all the benefits promised on God's part, and all the duties required on our parts, do punctually correspond to the terms of that predesigned by the Prophets, is apparent by the whole tenor of the Christian Gospel: wherein a full declaration of God's will is held forth, so that no man (except out of wilfulness or negligence) can be ignorant thereof; wherein, upon condition of faith and repentance, God's mercy and pardon are exhibited and offered to all; wherein the communication of God's Holy Spirit of grace (for directing and assisting the embracers of this covenant in the practice of their duty) is promised and dispensed; wherein on our part faith in God (or heartily returning to him) and faithful observance of God's

Luke xxiv. 47. Acts v. 31; ii. 38. Heb. x. 29;

laws are required; wherein God declareth a most favourable regard and love (together with very near and endearing relations) to those who undertake and conform to his terms; of which new covenant Jesus is represented the Angel, the Mediator, the Sponsor; having by his preaching declared it, by his merits and intercessions purchased and procured it, by his blood ratified and assured it to us. SERM. XVIII. Heb. ix. 15; xii. 24; vii. 22; viii. 6. 1 Tim. ii. 5.

4 In coincidence also with those performances, it is declared, that the Messias should erect a kingdom spiritual in nature, universal in extent, and perpetual in duration; by the power and virtue whereof the enemies of God's people should be curbed and quelled; the subjects of which should live together in amity and peace, in safety and prosperity; wherein truth and righteousness should gloriously flourish. The chief testimonies of ancient Scripture predicting this kingdom I had occasion before to mention, and shall not repeat them now; only concerning the nature and extent thereof I shall add somewhat, serving for illustration and proof of our main purpose.

That it was to be a spiritual kingdom (not a visible dominion over the bodies and estates of men, managed by external force and coaction, but a government of men's hearts and consciences by secret inspirations, and moral instructions or persuasions) may be several ways collected and argued: it appeareth from the temper and disposition of its Founder, who was to be *A Prince of Peace;* of a peaceable, meek, patient, and humble disposition: it may be inferred from his condition, which was not to be a state of external grandeur and magni- Isai. ix. 6.

SERM. XVIII.

ficence, but of poverty and affliction; for he was to be as he is described, mean and despicable in ap-

Isai. liii. 2, 3, 4, 7; xlix. 7; l. 6;

pearance; having *No form or comeliness, no beauty, that when we should see him, we should desire him;* being *a man of sorrow, and acquainted with grief:* it also followeth from the events happening to him, which were not to conquer and triumph openly in view of carnal eyes; but to be despised and rejected, to be afflicted, oppressed, and slaughtered by men: the same we may learn from the manner of its establishment and propagation; which was not to be effected by force and violence, but by virtue of a quiet and gentle instruction; by reasonable words, not by hard blows: so doth the Prophet signify, when he saith of the Messias,

xi. 4.

that, *With righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked:* not by force of hands, or terror of arms, not in furious and bloody combats, but by the spiritual rod of his mouth, with the soft breath of his lips he was to slay the wicked, converting them unto righteousness: so doth Daniel also

Dan. ii. 44, 45.

imply when he saith, that a stone cut out of the mountains without hands should break in pieces and consume all other kingdoms. Yea the nature thereof itself doth argue the same; for the laws enjoined and duties required, the blessings ministered and rewards propounded therein are purely spiritual, not relating to a temporal state, yea hardly consisting with secular domination; as may appear by attending to its fundamental constitution, or to the covenant settled between the Prince

SERM. XVIII.

and subjects thereof; wherein the Divine Spirit and grace, light and knowledge, mercy and pardon for sins, comfort of mind, and peace of conscience, God's especial love and favour, things merely spiritual, are expressly promised; but worldly power, wealth, and prosperity are pretermitted; and thence may justly be presumed no ingredients or appurtenances thereof. Indeed, the constitution of a temporal or worldly kingdom, with visible pomp and lustre, such as the Jews (a grossly conceited and sensually affected people) did, mistaking the Prophets, desire and expect, had been a thing, as very agreeable to the carnal or childish opinions of men, so in reasonable esteem of no considerable value, benefit, or use to mankind: such a domination could only have concerned the mortal part and temporal state of man; it could only have procured some trivial conveniences for our bodies, or gratifications to our sense: the settlement also, and preservation of such a kingdom (according to that vast extent and long duration which the Prophets imply) seemeth, without quite altering the whole frame of human nature, scarce possible; and reasons there are obvious enough, why it would not be expedient or beneficial for men: but the founding and upholding a spiritual kingdom (such as we described) is evidently of inestimable benefit to the nobler and more Divine part of men; may serve to promote the eternal welfare of our souls; may easily, without changing the natural appetites of men, or disturbing the world, be carried on anywhere, and subsist for ever by the occult influences of Divine grace; it consequently is most worthy of God to design and accomplish.

SERM. XVIII.

Such a kingdom therefore was meant by the Prophets, being, indeed, no other than a Church, or society of persons, with unanimous consent heartily acknowledging the one true God of Israel, Maker of heaven and earth, for their Sovereign Prince and Lawgiver; submitting themselves in all their actions to his laws and commands, expecting protection and recompense of their obedience from him.

As for the general extent of this kingdom, and the Messias's proceedings in settling and propagating it, that is also very perspicuously and copiously represented in the ancient Prophets, who declare, that by him mankind (then immersed in deep ignorance and error, in wretched impiety and wickedness, in utter estrangement and aversation from God and goodness) should be reduced to the knowledge, worship, and obedience of God; that they should be received into God's protection, and should partake of his special favour; that all nations of men should by the Messias be enlightened with saving knowledge, and converted to the practice of true righteousness; that all men everywhere (all that would regard and observe his word, all in God's design and desire, in effect a numerous company of men) should by his means be aggregated to God's Church, and rendered God's people; enjoying the benefits and privileges suitable to that state or relation: in expressing these things the ancient Scriptures are very pregnant and copious: Moses, in that most Divine song (endited by God himself, and uttered in his name) which seemeth to contain the history and the continual fate of the Jewish people, doth foretell this, and concludeth

his song therewith; as with the last matter, which should happen during God's special relation to that people, importing the period of Judaism, or of the Israelitish Theocracy: *Rejoice*, saith he, *O ye nations, with his people.* God in the 2d Psalm thus speaketh to the Messias: *Ask of me, and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession:* and in the 72d Psalm; *His name*, it is said, *shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed; he shall have dominion also from sea to sea, and from the river to the ends of the earth:* and otherwhere; *All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee:* and, *I will*, saith God in Isaiah concerning him, *give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth:* and, *The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it: The Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God:* and, *He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles* (that is, the European nations) *shall wait for his law:* and, *In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined; and he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations:* and, *In that day there*

SERM. XVIII.

Deut. xxxii. 43. Rom. xv. 10. Ps. ii. 8; lxxii. 17; viii. 1; lxxii. 8; xxii. 27; lxxxvi. 9. Isai. xlix. 6. Acts xiii. 47. Isai. xl. 5; lii. 10. Luke iii. 6. Isai. xlii. 4; xxv. 6, 7. xi. 10.

SERM. XVIII.

shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; Rom. xv. 12. *and his rest shall be glorious:* and, *I am sought* Isai. lxv. 1. Rom. ix. 24, 26. *of them that asked not for me; I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name:* Isai. ii. 2. and, *It shall come to pass in the last days,* say Mic. iv. 1. both Isaiah and Micah in the same words, *that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it:* Mal. i. 11. and, *From the rising of the sun,* saith God in Malachi, *even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name,* Hos. ii. 23; i. 10. Rom. ix. 25, 26. *and a pure offering:* and, *I,* saith God in Hosea, *will have mercy upon her that had not obtained mercy; and I will say unto them which were not my people, Thou art my people; and they shall say, Thou art my God: in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God:* Isai. lx. 5; and, *The abundance of the sea shall be converted unto thee,* saith God to his Church; *the forces of the* xliii. 5, 6; *Gentiles shall come unto thee: Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends* liv. 1—5. Gal. iv. 27. *of the earth:* and, *Sing, O barren, thou that didst not bear,* it is said to the Gentile Church; *break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith*

SERM. XVIII.

the Lord: Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations— for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles— for thy Maker is thine husband, (the Lord of hosts is his name;) and thy Redeemer the Holy One of Israel; The Lord of the whole earth shall he be called—The wilderness and the solitary place shall be glad for them; the desert shall rejoice, and blossom as the rose, &c.

Vide Amos ix. 11, 12. Acts xv. 15, &c.

Isai. xxxv. 1.

Such is the nature and such the extent of the Messias's kingdom; now that Jesus hath erected and settled a kingdom of a spiritual and heavenly nature, (the which is therefore in his Gospel styled the kingdom of heaven, the kingdom of God, the kingdom of Christ, the kingdom that was to come,) whereof God is the absolute Sovereign; the throne whereof is in heaven above; which beareth sway in the souls of men; wherein God governeth in effectual manner, (most righteously and sweetly, with admirable wisdom, justice, and clemency; with mighty power also, and awful authority,) according to most excellent laws, by his holy word, and powerful spirit; proposing most precious rewards to the obedient subjects thereof, and threatening dreadful punishments to the rebellious; protecting and saving the faithful people from all their enemies, (from the powers of darkness, from the temptations, allurements, menaces of the flesh and the world here, from death and hell hereafter;) that also Jesus (who, as Mediator between God and man, doth according to the Gospel, by authority derived from God, and in God's name, administer the government hereof) hath in effect

SERM. XVIII.

been avowed as Lord and King; that his authority hath had great efficacy upon the minds and consciences of men; what noble trophies over sin and wickedness his word hath raised; in what glory and majesty through many ages he hath reigned, is evident from obvious records of History and from plain experience.

The extent of this spiritual empire raised by our Lord (of that doctrine which he taught, of that reformation which he introduced, of that Church, or spiritual society, knit together in faith and charity, which he founded, of that whole dispensation which he managed) is also thoroughly commensurate to the extent of whatever in these kinds the Messias was to achieve: the empire of Jesus in its nature and design, according to right and obligation, is declared universal and boundless, co-extended with the world itself, and comprehending all generations of men; all nations being summoned to come under the wings of its jurisdiction;

Acts x. 35.

all persons being invited to partake the benefits, and enjoy the privileges thereof: The Lord and Judge of all men; the Saviour, and Redeemer of the world; the common Light of men, and Captain of human life; are titles, which Jesus assumed to himself: *All things are delivered to me of my Father; Thou hast given him power over all flesh; All judgment is committed to the Son;* yea, *All power is given unto me in heaven and earth*—such is the authority he claimeth and asserteth to himself: *Going into the world, preach the Gospel to every creature; Go, and discipline all nations, baptizing them*—such was the commission and charge delivered by Jesus to his officers and

Matt. xi. 27. John xvii. 2; v. 22; iii. 35. Matt. xxviii. 18. Mark xvi. 15. Matt. xxviii. 19. Luke xxiv. 47.

ministers: *The grace of God which bringeth salvation hath appeared to all men; The times of ignorance God having winked at, doth now invite all men everywhere to repent; God was in Christ reconciling the world unto himself, not imputing their sins; God our Saviour will have all men to be saved, and to come to the acknowledgment of the truth; The Gospel hath been preached to every creature under heaven*—so do the Apostles declare the latitude of the evangelical dispensation according to its nature and design: so that well may we cry out with Clemens Alexandrinus[b], *Hearken ye that are afar off, hearken ye that are near; the word is not hid from any, it is a common light, it shineth to all men; there is no Cimmerian in respect to the Gospel.* So in design and of right is Jesus's doctrine and dispensation common to all nations and to all persons; all in duty are obliged to entertain it; all may have the benefit thereof, who are fit and willing to embrace it; it doth not, indeed, obtrude its benefits upon unwilling, and thence unworthy persons; it useth no unkindly violence, or rude compulsion; but it alloweth, it inviteth, it entreateth, it engageth all men to come, excluding only those from a participation therein, who will not hear its call; who do not like or love it.

SERM. XVIII.

Tit. ii. 11. Acts xvii. 30. 2 Cor. v. 19. 1 Tim. ii. 4. Col. i. 23.

In effect also this kingdom hath been very large and vast, a considerable part of the world having very soon been subjugated by its virtue, and having submitted thereto. *As the lightning cometh out of* Matt. xxiv. 27.

[b] Ἀκούσατε οὖν οἱ μακραν, ἀκούσατε οἱ ἐγγύς· οὐκ ἀπεκρύβη τινὰς ὁ λόγος. φῶς ἐστι κοινὸν, ἐπιλάμπει πᾶσιν ἀνθρώποις οὐδεὶς Κιμμέριος ἐν λόγῳ.—Clem. Alex. Cohort. ad Gent. [Opp. Tom. I. p. 72.]

SERM. XVIII.

the east, and shineth even unto the west, so shall the coming (or *presence*) *of the Son of man be;* said he concerning the sudden and effectual spreading of his doctrine; and the event answered his prediction: for the evangelical light did in an instant dart itself all about, so as in many places to dispel the night of ignorance, and to dissipate the fogs of wickedness: so that the utmost ends of the earth (of which according to the most literal sense we ourselves are a most proper instance) are come under the possession and government of Jesus; are reduced to the acknowledgment and veneration of the only true God; do partake of God's favour, and hope in his mercy; do with good conscience (in that measure which is expectable from the natural infirmity and pravity of man, in various degrees, some more, some less strictly) serve God, and obey his laws[c]; a Church, and spiritual Zion, (spread over divers regions and countries, consisting of several nations and languages,) compacted in good order and sweet communion, hath through a long course of time visibly flourished in competent degrees of peace, prosperity, and glory; commending and cherishing true Religion, charity, and sobriety; offering continual sacrifices of holy devotion unto God, celebrating the Divine name and praises; producing many noble examples of all piety and virtue; a Church in all regards adequate to the prophetical expressions concerning that which was out of the whole world to be collected and constituted by the Messias.

Ps. ii. 8.

5 If we do singly compare the particular consequences and successes of the Messias's perform-

[c] Vid. Chrys. Tom. VI. Orat. LXI. p. 634.

ances, expressed by the Prophets; we shall find an exact correspondence to what hath followed the undertakings and performances of our Lord. SERM. XVIII.

They tell us, that great opposition should be made against it by the Jews and by the Gentiles[d]. Ps. ii. 1;

They tell us that the Messias's person should be acknowledged, worshipped, and blessed all over the world; *All nations,* say they, *shall serve him,*— *all nations shall call him blessed:* this we see for almost seventeen hundred years abundantly performed in respect to Jesus, by the daily services of praise and thanksgiving yielded to him in the universal Church. lxxii. 11, 17.

They say, that the knowledge of God shall be far extended and diffused over the world; *The earth,* say they, *shall be full of the knowledge of the Lord, as the waters cover the sea:* this we see fulfilled by the large propagation of Christian doctrine. Isai. xi. 9.

They affirm, that righteousness in the times of the Messias should commonly prosper, and be in high request, according to that; *In his days shall the righteous flourish:* so we see, that virtue and piety have, ever since Jesus commended them to the world, enjoyed much repute; having been practised among the professors of his Religion in such degrees, and according to such manner, as the condition of this world, the humours of men, and the nature of human affairs, do admit; nor reasonably can any prophecies be understood to mean further. Ps. lxxii. 7.

They further intimate, that upon the entertainment of the Messias's doctrine and law, abundance

[d] Vid. Chrys. Tom. VI. Orat. LXI. p. 637.

SERM. XVIII.

of peace and concord, of love and charity, of innocence and justice, should ensue; so that the fellow-subjects of this kingdom, although of different states and complexions, (the wolf and the lamb, the leopard and the kid, the lion and the ox, the asp and the young child; that is, the rich and the poor, the mighty and the weak, the fierce and the gentle, the crafty and the simple sorts of men,) should live and converse together amicably, safely, and pleasantly, without molesting, wronging, oppressing, and devouring; but rather helping and benefiting each other; *They shall not,* saith the Prophet, *hurt or destroy in all my holy mountain:* to the making good of which particular, the doctrine of Jesus doth temper and compose the minds of those who do truly understand and embrace it: such as are Christians indeed (careful followers of Jesus's rules and example) are thereby disposed to maintain peace and amity between themselves, yea to perform all offices of charity and kindness to one another, although their conditions in the world, their complexions, their endowments and abilities be however different; for the Christian doctrine representeth all that embrace it as fellow-servants of the same Lord, as brethren and children of the same Father, as members of the same body, as objects of the same Divine regard and love, as partakers of the same privileges, professors of the same truth, consorts of the same hope, coheirs of the same glory and happiness, as thence united and allied to one another by the strictest bands and most endearing relations; hence it suppleth the stoutest heart, and sweeteneth the fiercest tempers; it inclineth

Ps. lxxxv. 10. Isai. xi. 6; lxv. 25; ii. 4; lxvi. 12; xi. 9; lxv. 25.

persons of highest state, power, wealth, knowledge, to condescensive humility and meekness toward the meanest; this reason presently occurring to every Christian mind, that no Christian brother is, indeed, contemptible, can without folly, may without sin be contemned: whence although Jesus's doctrine hath not quite removed wars and contentions out of the world, yea not out of that part thereof which doth acknowledge him, (for that were a thing impossible, without a total alteration of human nature, or rooting out of it those appetites of pride, voluptuousness, self-love, and covetousness, which are the seeds of strife; the effecting which it cannot be supposed that the Prophets did intend,) yet hath it done considerably toward it; it hath disposed many persons (many great and considerable in the world) to a very just, innocent, and peaceable conversation; it hath kindled ardent love and compassion toward all mankind in many hearts; it hath produced great fruits of charity and bounty in persons of all sorts; it hath had no small influence upon the common state of things, causing human affairs to be managed with much equity and gentleness, restraining outrageous iniquity and oppression.

It was also further particularly foretold, that great princes and potentates should submit to the Messias, seriously avowing his authority over them, yielding veneration to his name, and obedience to his laws; with their power and wealth promoting and encouraging the Religion instituted by him, defending and cherishing his faithful people: *All kings*, said the Psalmist of him, *shall fall before him; all nations shall do* Ps. lxxii. 11.

SERM. XVIII.

him service; To a servant of rulers, said Isaiah also of him, *kings shall see and arise, princes also shall do worship:* and the same Prophet concerning his church; *Kings,* saith he, *shall be thy nursing fathers, and queens thy nursing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet: The Gentiles shall come to thy light, and kings to the brightness of thy rising;—The sons of strangers shall build up thy walls, and their kings shall minister unto thee;—Thou shalt suck the milk of the Gentiles, and shalt suck the breasts of kings;—The Gentiles shall see thy righteousness, and all kings thy glory.* All this we see plainly to have been accomplished, for that soon the highest of earthly powers did submit and stoop thereto; that many great princes (great and glorious as even the world hath known any; such as Constantine, Theodosius, Charlemagne, and others of like illustrious renown) have willingly entertained Jesus's doctrine, and gladly undergone his yoke; that long successions of emperors and kings through the best frequented and most civilized part of the world have seriously professed themselves the subjects and servants of Jesus; expressing humble adoration of his person, and yielding observance to his laws; maintaining the profession of his Religion by their power, supporting the ministers of it by their bounty, cherishing the practice thereof by manifold helps and encouragements; they have seemed ambitious of titles[e]

Isai. xlix. 7; lii. 15; xlix. 23; lx. 3, 10, 16; lxii. 2.

[e] Οὐ γὰρ ἀρνησαίμην ἂν, ἐφ' ᾧ μάλιστα χαίρω, συνθεράπων ὑμέτερος πεφυκέναι.—Const. apud Eus. de Vit. Const. III. [17.] [Tom. I. p. 586.]

Ἐγὼ, ὁ συνθεράπων ὑμέτερος καθ' ὑπερβολὴν εἶναι χαίρων.—Id.

drawn from performances of this nature, affecting and glorifying to be styled, *Most Christian Kings, Catholic Kings, Defenders of the Faith,* and *Sons of the Church.*

It was also to be a particular consequence of what the Messias should do, that by virtue of his performances, idolatry (that is, the worship of wicked spirits, or of fictitious deities) should in a conspicuous manner be vanquished, driven away, and destroyed; the worship of the only true God being substituted in its room: *The Lord alone,* saith Isaiah concerning his times, *shall be exalted in that day, and the idols he shall utterly abolish:* and, *It shall come to pass,* saith Zechariah, *in that day, saith the Lord of hosts, I will cut off the name of the idols out of the land, and they shall be no more remembered; and also I will cause the Prophets, and the unclean spirits to pass out of the land.* Now this we know was soon effected by the doctrine of our Lord, in a most remarkable manner: idolatry, in all places where it came, did flee and vanish before it; the Devil's frauds (whereby he so long had abused and befooled mankind) being detected, and that authority which he had usurped over the world, being utterly disavowed: all the pack of infernal apostate spirits being not only rejected and disclaimed, but scorned and detested. Jesus (as the Gospel telleth us, and as experience confirmeth) did combat the strong one, did baffle and bind him; he disarmed and rifled him; he triumphed over him, and exposed him to shame; he cast him out, and dissolved

Isai. ii. 17, 18. Ezek. xxxvi. 25. Zech. xiii. 2.

John xii. 31; xvi. 11. Eph. ii. 2. 2 Cor. iv. 4. Col. i. 13. Acts xxvi. 18.

Matt. xii. 29. Luke xi. 21. Col. ii. 15. 1 John iii. 8.

apud Socrat. Eccl. Hist. I. 9. in Epist. ad Eccl. Alexandr. [Tom. II. p. 30.]

SERM. XVIII.

all his works. At the appearance of Jesus's doctrine, and the sound of his name, his altars were deserted, his temples fell down, his oracles were struck dumb, his arts were supplanted, all his worship and kingdom were quite subverted. The sottish adoration of creatures (by the suggestion also of Satan, and by man's vain fancy advanced to a participation of Divine honour) was also presently banished, and thrown away; the only true God (the Maker and Lord of all things) being thenceforth acknowledged and adored as the only fountain of good, and the sole object of worship.

Again, whereas in regard to all these performances the state of things constituted by the Messias[f] is described so different from the former state of mankind, that it is called the creation of a new world: *For behold,* saith God in Isaiah concerning the Messias's times, *I create new heavens and a new earth, and the former shall not be remembered, nor come into mind,* (whence the Jews commonly before our Lord's time were used to call the Messias's time, *The world to come, The future age*[g];) it is plain that Jesus may well be esteemed to have accomplished the intent of those expressions; he (as the ἐπανορθωτὴς τοῦ κόσμου, the rectifier and rearer of the world, as Origen calleth him[h]) having wrought so huge alterations in the minds, and hearts, and lives of men, in their principles and opinions, in their dispositions and in their practices; having so changed the face of affairs, and

Isai. lxv. 17; lxvi. 22; xliii. 18.

[f] Καιρὸς διορθώσεως.—Heb. ix. 10.

[g] Οἰκουμένη μέλλουσα.—Heb. ii. 5. Ὁ μέλλων αἰών.—vi. 5.

[h] Orig. in Cels. Lib. III.

reformed the course of things in the world; bringing men out of lamentable darkness and error into clear light and knowledge, rescuing them from superstition, impiety, and wickedness, and engaging them into ways of true Religion, holiness, and righteousness; so many persons being apparently renewed in the spirit of their minds; being made new creatures, created according to God in righteousness and true holiness; so that, as the Apostle speaks, *Old things are passed away, behold all things are become new;* so that what the contumacious Jews in anger and ill-will did call Jesus's instruments, had a true sense; they were οἱ τὴν οἰκουμένην ἀναστατώσαντες, *They who had turned the world upside down;* they did so indeed, but so as to settle it in a better posture.

SERM. XVIII.

Eph. iv. 23, 24.

2 Cor. v. 17.

Acts xvii. 6.

Concerning which good effects of Christian Religion the ancient Christians had good reason to glory, and to say with Origen; *The adversaries of Christianism do not discern how many men's diseases of soul, and how many floods of vices, have been restrained; and how many men's savage manners have been tamed by reason of the Christian doctrine; wherefore being satisfied with the public beneficialness thereof, which by a new method doth free men from many mischiefs, they ought willingly to render thanks thereto, and to yield testimony, if not to the truth of it, yet to its profitableness to mankind*[1].

[1] Οἱ δὲ κατήγοροι τοῦ Χριστιανισμοῦ οὐχ ὁρῶσιν, ὅσων πάθη, καὶ ὅσων χύσις κακίας καταστέλλεται, καὶ ὅσων ἄγρια ἤθη ἡμεροῦται προφάσει τοῦ λόγου. ᾧ ἔδει αὐχοῦντας αὐτοὺς τὸ κοινωνικὸν χάριτας ὁμολογεῖν, καινῇ μεθόδῳ πολλῶν κακῶν μεταστήσαντι τοὺς ἀνθρώπους· καὶ

SERM. XVIII.

There remain behind several important considerations appertaining to this purpose, concerning the performances of the Messias, and events about him; his being to suffer grievous things from men, and for men; his performing miraculous works; the yielding various attestations from heaven to his person and doctrine; from the congruity of which particulars to what Jesus did endure and act; and to what God hath done in regard to him, the truth of our conclusion, that Jesus is the very Christ, will be manifest: but time now forbiddeth the prosecution of those matters; and I must therefore reserve it to other occasion.

Jude 24, 25. *Now to him that is able to keep us from falling, (offending) and to present us blameless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever.*

1 Tim. i. 17. *Unto the King eternal, (of ages) immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.*

Rev. v. 13; *Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.*

vii. 10; *Salvation be unto our God which sitteth upon the throne, and unto the Lamb.*

vii. 12; *Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.*

v. 12. *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*

μαρτυρεῖν γε αὐτῷ, εἰ καὶ μὴ ἀληθειαν, ἀλλὰ τὸ λυσιτελὲς τῷ τῶν ἀνθρώπων γένει.—Orig. con. Cels. Lib. I. p. 50.

Vid. Chrys. in 1 Cor. [Orat. III. Opp. Tom. III. p. 258.]

Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

SERM. XVIII.

Rev. i. 5, 6.

SERMON XIX.

THAT JESUS IS THE TRUE MESSIAS.

ACTS IX. 22.

And Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that Jesus is the Christ.

SERM. XIX.

WHAT is the true notion of the name or title Christ, we (in discoursing formerly upon this text) did explain. That one person, to whom that notion signally doth agree, was by God's especial determination to come into the world, we did also, in the next place, from prophetical instruction (backed with the common tradition and current opinion of God's people) declare. We further in the sequel did propound to shew, that Jesus (whom we acknowledge) was that very person; the Messias predicted by the Prophets, and expected by the Jews. This we have already (in the foregoing Discourses) proved from several circumstances of his birth and coming among men; from his personal qualifications, and from divers illustrious performances managed by him, in correspondency to what the Prophets foretold concerning the Messias. The same we now proceed to confirm from other very considerable particulars foretold by them, and suiting to him; and first from those

things which the Messias was to undergo and suffer. SERM. XIX.

That the Messias was to come in a humble and homely manner, (without appearances of worldly splendour or grandeur;) that he was to converse among men in a state of external poverty and meanness; that he was to be disregarded and despised by men; that he was to cause offences, and to find opposition in his proceedings; that he was to be repulsed and rejected, to be scorned and hated, to be disgracefully and hardly treated, to be grievously persecuted and afflicted; yea, that at last he was to be prosecuted, condemned, and executed as a malefactor, is a truth which the Jews (although they firmly believed and earnestly expected the coming of a Messias) did not, and indeed, were hardly capable to entertain. It was a point repugnant to the whole frame of their conceits, yea inconsistent with the nature and drift of their Religion, as they understood it. For their Religion in its surface (deeper than which their gross fancy could not penetrate) did represent earthly wealth, dignity, and prosperity, as things highly valuable; did propound them as very proper (if not as the sole) rewards of piety and obedience; did imply consequently the possession of them to be certain arguments of the Divine goodwill and regard; they could not therefore but esteem poverty, affliction, and disgrace, as curses from heaven, and plain indications of God's disfavour toward those on whom they fell: they particularly did opine, that to be rich was a necessary qualification to a Prophet, (no less necessary, than to be of a good complexion, of a

Acts iii. 18. Luke xviii. 31.

SERM. XIX.

good capacity, of a good life;) *Spiritus Dei non requiescit super pauperem; The Spirit of God rests not upon a poor man,* (that is, no special communications of grace, wisdom, goodness, are ever by God afforded to persons of a low or afflicted condition,) was a rule they had framed, and which passed among them. That he therefore, who was designed to be so notable a Prophet; who was to have the honour of being so special an instrument of promoting God's service and glory; who therefore must be so highly favoured by God, should appear despicable, and undergo great afflictions, was a notion that could not but seem very absurd, could not otherwise than be very abominable to them. They had also (in congruity to those prejudices, abetted by that extreme self-love and self-flattery, which were peculiar to that nation) raised in themselves a strong opinion, that the Messias was to come in a great visible state and power; to do acts of great prowess and renown, to bring the nations of the world into subjection under him, and so to reign among them in glorious majesty and prosperity. When Jesus therefore (however otherwise answerable in his circumstances, qualifications, and performances to the prophetical characters of the Messias) did appear, such as he did, with pretences (or intimations rather) that he was the Messias, their stomach rose at it, they were hugely offended at him, they deemed him not only a madman (one possessed or distracted) and an impostor, but a blasphemer; for to be no less than blasphemy they took it, for so pitiful a wretch to arrogate unto himself so high a dignity, so near a relation to God, as the being

Matt. xiv. 33;

xiii. 57.

the Messias did import. We see even the disciples of our Lord so deeply imbued with this national prejudice, that (even after they had acknowledged him to be the Christ) they could not with patience hear him foretelling what should befall him. St Peter, upon that occasion, even just after he had confessed him to be the Christ, did, as the text says, take him, and began to rebuke him, saying, *Be it far from thee, Lord.* Yea, presently after that he most plainly had described his sufferings to them, they could not forbear dreaming of kingdoms, and being grandees in them; yea, even after our Lord's passion and resurrection, this fancy still possessed them; for even then they demand of him, whether he would at that time restore the kingdom unto Israel, (meaning such an external visible kingdom).

SERM. XIX.

Matt. xxvi. 65; xvi. 16, 22; xx. 18, 19, 21, 25. Acts i. 6.

This hence of all things notifying the Messias seems to be the only particular which in general the Jews did not, or would not see and acknowledge: and this caused them to oversee all the rest, how clearly soever shining in and about the person of Jesus[a]. This cloud hindered them from discerning the excellency of his doctrine, from regarding the sanctity of his life, from being affected with the wonderfulness of his works; from minding or crediting all the testimonies ministered from heaven unto him. This, as St Paul tells us, was the great scandal which obstructed their embracing the Gospel. We cannot therefore here, as in other particulars, allege the general consent of God's people, in expounding the Prophets according to

1 Cor. i. 23.

[a] Nisi enim ignoratus, nihil scilicet pati posset.—Tertull. in Marc. III. 6. [Opp. p. 399 D.]

SERM. XIX.

our sense[b]; this being one of those points, in respect to which the Prophets did foresee and foretell their perverse stupidity and incredulity; that they should look and not see, hear and not understand; yielding herein special occasion to that complaint, *Who hath believed our report?*

Isai. vi. 9. Ezek. xii. 2. Matt. xiii. 13. Acts xxviii. 26. Isai. liii. 1.

Yet, notwithstanding their (affected) blindness, there is no particular concerning the Messias, in the ancient Scripture, either more frequently (in way of mystical insinuation, or adumbration) glanced at, or more clearly (in direct and plain language) expressed, or which also by reasonable deductions thence may be inferred more strongly than this. St Peter affirms, that God had foreshewed it by the mouth of all his Prophets (not only of some, but of all his Prophets:) the same our Lord himself did signify before his departure to his disciples out of Moses, the Prophets, and Psalms, shewing them this particular, and opening their minds to understand the Scriptures concerning it; concluding his discourse to them thus, Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστόν, *Thus it was written, and thus ought Christ* (according to the prophetical presignifications and predictions) *to suffer.*

Acts iii. 18. Luke xxiv. 44—46.

For the explaining and confirming of which truth, let us presume here to make a preparatory discourse or digression (not unseasonable perhaps, or improper to our purpose) concerning the nature of Divine presignifications, which may serve to declare the pertinency of many citations produced out of the ancient Scripture in the New Testament (the which, together with others connected to them,

[b] Vid. Tertull. in Marc. III. 6. [Opp. p. 399.]

or bearing analogy to them, we also, being assured of their design by the authority of our Lord and his Apostles, may safely presume after them to apply to the same purposes). We may then consider, that the allwise God, (who worketh all things after the counsel of his own will, and to whom all things are present) having before eternal times, as St Paul speaketh, determined in due time to send the Messias for accomplishing the greatest design that ever was to be managed in this world, (which should bring the highest glory to himself and procure the greatest benefit to the principal of his creatures here,) did by his incomprehensible providence so order things, that all the special dispensations preceding it should have a fit tendency and advantageous reference thereto; so that when it came upon the stage, it might appear, that the main of the plot consisted therein, and that whatever before was acted had a principal respect thereto. As therefore from the beginning of things God did in a gradual method make real preparations toward it, by steps imparting discoveries of his mind about it, or in order to it, (somewhat to Adam himself, more to Abraham and the Patriarchs, somewhat further to Moses, much more yet to divers of the Prophets among his chosen people, who not only foretold largely concerning it, but delivered several instructions conformable to it, and nearly conducing to the promoting thereof;) so he did also take especial care by many apposite resemblances[c], handsomely inserted into all his dispensations to set it out,

Eph. i. 11. 2 Tim. i. 9. Tit. i. 2. 1 Cor. ii. 7. Eph. i. 4; iii. 9. Rom. xvi. 25. Col. i. 26.

[c] Νοητὰ θεωρήματα, Eusebius calls them.—Eccl. Hist. i. 2. [Tom. I p. 9.]

SERM. XIX.

and to insinuate his meaning about it; that so at length it might shew itself with more solemnity and less surprise. The most eminent persons therefore, whom he raised up and employed in his affairs tending to that end, as they did resemble the Messias in being instruments of his particular grace and providence, (being indeed inferior Christs and mediators, and partial saviours of his people, as they are sometimes called,) so they were ordered in several circumstances of their persons, in divers actions they did, in the principal accidents befalling them, to represent him[d]; as also the rites and services instituted by them were adapted to the same purpose; they and all things about them being fitted by God's especial wise care, so as to be congruous emblems and shadows presignifying the Christ, and what appertained to him; his circumstances and accidents, his performances, his institutions. Thus was Adam, as St Paul calls him, a type of Christ; Abel, Melchizedek, Isaac, Moses, Joshua, David, Solomon, Zorobabel, are also intimated to have been such; the most signal things done by them, or befalling them, having been suited to answer somewhat that was remarkable concerning him; we may say of them all, as the Apostle to the Hebrews says of the Jewish priests; *They served to the subindication and shadowing of heavenly things;* οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων. In David particularly this relation is so plain, that because thereof often (as we before noted) in the Prophets, (Jeremiah, Ezekiel, Hosea,) the Messias is called by his

Heb. viii. 6.
Gal. iii. 19.
Neh. ix. 27.
Acts vii. 35.
Heb. viii. 5.
Exod. xxv. 40.
Rom. v. 14.
Heb. viii. 5.

[d] Εἰκονικοὶ Χριστοὶ (Christs *in effigie*) Eusebius calls them.—Eccl. Hist. I. 3. [Tom. I. p. 12.]

SERM. XIX.

name. It, indeed, well suited the dignity of this great Person, and the importance of his business, that he should have such notable ushers, heralds, and harbingers going before his face; furnished with conspicuous badges and ensigns denoting their relation to him; it was proper that God should appear always to have had an express care and especial regard toward him. It consequently serves for our edification; for that we duly comparing things, and discerning this admirable correspondence, may be somewhat instructed thereby, and somewhat confirmed in our faith; may be excited to the admiration of God's wisdom and goodness, (so provident for our good;) may also be induced thereby the more highly to adore the Messias, and to esteem his design[e]: *All these things* (saith St Paul, having compared divers things concerning Moses to things concerning Christ) *happened as types, and they were written for our admonition, on whom the ends of the world are come.* It is also (for illustration, and also for proof of these things) to be observed[f], that because those eminent servants of God were representatives of Christ, many things are spoken of them as such; many things are ascribed to them, which only or chiefly were intended of him; their names are used as veils to cover divers things concerning him, which it seemed not to Divine wisdom convenient or seasonable in a more open and clear manner to

Heb. viii. 5; x. 1; ix. 23. Gal. iv. 24. Col. ii. 17.

1 Cor. x. 11, 6.

[e] Ὅτι δὴ καὶ αὐτοὶ, τῆς τοῦ μόνου καὶ ἀληθοῦς Χριστοῦ τοῦ κατὰ πάντων βασιλεύοντος Θείου Λόγου βασιλικῆς καὶ ἀρχικῆς ἐξουσίας τοὺς τύπους δι' ἑαυτοῦ ἔφερον.—Euseb. [Hist. Eccl. I. 3. Tom. I. p. 13.]

[f] Vid. Chrys. de Script. Obs. et Proph. Opp. Tom. VI. p. 649, &c. et 658, &c.

SERM. XIX.

disclose promiscuously to all men. (Why God should choose to express things of this nature in such a manner, we need not to determine; it may be perhaps for reasons best known to himself, and above our ken or cognizance; yet probable reasons may be assigned for it, yea some more than probable being hinted in Scripture; it may be for a decent and harmonious distinction of times, of dispensations, of persons; it may be from the depth of things to conciliate a reverence to them, and to raise the price of knowing them, by the difficulty of doing so; it may be to exercise and improve men's understanding, to inflame their desire, to excite their industry, to provoke their devotion, to render them humble; it may be to reward an honest and diligent study of God's word; it may be for occasion of freely conveying special gifts of interpretation; it may be to conceal some things from some persons unfit or unworthy to know them, especially from persons haughty and self-conceited; it may be to use the ignorance of some as a means to produce some great event;—*If they had known, they would not have crucified the Lord of glory*;—it cannot be supposed necessary, that all things should be plainly discovered to all persons; it is evident, that some things are purposely couched in parabolical and mysterious expression; it is particularly the manner of prophetical instruction frequently to involve things, the full and clear knowledge of which is not congruous to every season and every capacity: but to return from out of this parenthesis to our case.) That under the names of persons representing Christ (or of things we may add

Rev. ii. 7, &c.; xiii. 18; xvii. 9. Matt. xiii. 9; xxiv. 15. Dan. ix. 23. John v. 39. Luke xxiv. 45. 1 Cor. xii. 10; xiv. 26. Eph. i. 9, 10.

Matt. xiii. 13; xi. 25; vii. 6.

Acts iii. 17. 1 Cor. ii. 8.

adumbrating his things) many things are intimated concerning him and his dispensations, may be collected and confirmed from hence, that many things are attributed to persons (and to things also) which do not agree to them; many things were promised, which appear never accomplished, except after a very improper and hyperbolical manner of expression, or according to an enormous wideness of interpretation; such as doth not well suit to the nature of true histories and serious promises. Thus, for instance, are many things foretold concerning the large extent and prosperous estate of the Jewish Church, which history and experience testify never (according to strictness of literal acception, yea not in any tolerable degree near the height of what the words import) to have happened. Thus also, as the Apostle to the Hebrews well argueth, effects are attributed to the Jewish rites and sacrifices, which according to the nature of the thing cannot belong to them, otherwise than as shadows and substitutes of higher things. Thus also what is with solemn oath promised to Solomon (concerning the vast extent and endless duration of his empire in righteousness, peace, and prosperity; together with his mighty acts and victorious achievements) doth not appear directly in any competent measure to have been performed. Thus also David, as St Peter observes and argues in the second of the Acts, speaketh many things of himself, which cannot be conceived properly and literally agreeable to him. Such things therefore are reasonably supposed to be intimations of somewhat appertaining to the future more perfect state of things under

SERM. XIX.

Isai. xxv. 8.

Heb. x. 4.

Ps. xlv.; lxxii.; lxxxiii., &c.

Acts ii. 29, 30, 31.

SERM. XIX.

the Messias; to concern him (who was to be the end of the Law) and his dispensation, which was to contain the accomplishment of all things predicted and presignified. This is that which St Austin signifies when he says, *Which Christ* (saith he, *and what concerns him*)—*all the promises of that nation, all their prophecies, priesthoods, sacrifices, their temple, and altogether all their sacraments did resound, or express*[g].

Rom. x. 4. 2 Cor. iii. 13. Luke xxii. 37.

Neither are these things only said according to suppositions assumed in the New Testament, but they agree (as to their general importance) to the sense of the ancient Jews, who did conceive such mysterious references often to lie couched under the letter of Scriptures. They supposed a *Midrash* or mystical sense of Scripture, which they very studiously (even to excess commonly) did search after. It was, as Ludovicus Capellus affirms[h], a confident and constant opinion of their doctors, that all things in Moses's law were typical, and capable of mystical exposition. And Philo's writings (composed in or immediately after our Saviour's times) are a plain confirmation of what he saith; we have also several instances and intimations thereof in the New Testament. Neither probably would the Apostles in their discourses and disputations with the Jews have used this way of interpreting and citing passages of Scripture, if they in general had not admitted and approved it.

Matt. xxi. 9, 42; xxii. 32, 42.

[g] Quem Christum—omnia gentis illius promissa, omnes prophetiæ, sacerdotia, sacrificia, templum, et cuncta omnino sacramenta sonuerunt.—Aug. ad Volus. Ep. III. [Ep. CXXXVII. Opp. Tom. II. col. 408 E.]

[h] In Exerc. ad Zohar. [Comment. et Notæ Crit. p. 310, et seq. Amst. 1689.]

Now these things being (cursorily) premised, we return into our way, and say, that the Messias's being to suffer was in divers passages of the ancient Scripture prefigured. Supposing the thing itself should be, there is a peculiar reason why it should be so represented, thus expressed by Tertullian: *The sacrament indeed,* saith he, *of Christ's passion ought to have been figured in the* (ancient) *predications; 'forasmuch as that the more incredible it was, if it should have been preached nakedly, the more offensive it would have been; and the more magnificent it was, the more it was to be shaded, that the difficulty of understanding it might cause the seeking of God's grace*[1]. Supposing also it should be, the passages about Abel, Isaac, Josias, Jeremiah, (and the like,) may congruously be applied thereto; the elevation of the brazen serpent, and the killing of the paschal lamb, may appositely represent it; the Jewish priests, with all their sacrifices, may also with reason be brought in and accommodated thereto: these things are not, indeed, by themselves alone apt peremptorily to evince that it should be: yet do they handsomely suit it, and adorn the supposition thereof, according to the notion we touched about the typical relation between the matters of the old world before the Messias, and those of the new one after him. But with a clearer evidence and stronger force we may affirm, that the Messias' sufferings were implied in the afflictions of his

[1] Et utique sacramentum passionis ipsius figurari in prædicationibus oportuerat; quantoque incredibile, tanto magis scandalum futurum, si nude prædicetur; quantoque magnificum, tanto magis obumbrandum, ut difficultas intellectus gratiam Deo quæreret. —In Judæos, cap. x. [Opp. p. 195 c.]

SERM. XIX.

representative king David, such as he in several Psalms (the 35th, 69th, 109th, 118th, and especially in the 22nd Psalm) describeth them: wherein divers passages (expressing the extreme sadness and forlornness of his condition) occur, which by the history of his life do not so well, according to the literal signification of words, appear congruous to his person; which therefore there is a necessity, or (at least) much reason, that they should be applied to the Messias, whom David did represent.

Which being admitted, comparing then the passages we have there to what befell Jesus, we shall find an admirable harmony, there being scarce any part of his affliction in his life, or any circumstance thereof at his death, which is not in emphatical and express terms there set out. There we have expressed his low and despicable estate;

Ps. xxii. 6; *I am a worm, and no man; the reproach of men, and despised of the people*—The causeless hatred and enmity of the populacy and of the great ones

lxix. 4; xxxv. 7; toward him; *They that hate me without a cause are more than the hairs of my head; they that would destroy me, being mine enemies wrongfully,*

cix. 3; *are mighty: they compassed me about with words of hatred, and fought against me without a cause*—The ingrateful requital made to him for all the

xxxv. 12; cix. 5; good done by him, and intended by him; *They rewarded me evil for good, and hatred for my*

cxviii. 22; *love*—Their rejecting him; *The stone which the builders refused is become the head-stone in the corner*—Their insidious and calumnious proceed-

xxxv. 7, 11. ings against him; *Without cause have they hid for me their net in a pit, which without cause they have digged for my soul:* and, *False witnesses did*

rise up; they laid to my charge things that I knew not: and, *The mouth of the wicked and the mouth of the deceitful are opened against me; they have spoken against me with a lying tongue*—Their bitter insulting over him in his affliction; *But in mine adversity they rejoiced, and gathered themselves together; yea the abjects gathered themselves together against me: They persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded:* καὶ ἐπὶ τὸ ἄλγος τῶν τραυμάτων μου προσέθηκαν, *And to the smart of my wounds they added,* say the LXX.—Their scornful reviling, flouting, and mocking him; *All they that see me laugh me to scorn; they shoot the lip; they shake the head, saying, He trusted in the Lord that he would deliver him: let him deliver him, seeing he delighteth in him. I became a reproach unto them: when they looked upon me, they shaked their heads. They opened their mouth wide against me, and said Aha, Aha! our eye hath seen it.* Ἐπείρασαν με, ἐξεμυκτήρισάν με μυκτηρισμὸν, ἔβρυξαν ἐπ' ἐμὲ τοὺς ὀδόντας αὐτῶν; *They tempted me, they extremely mocked me, they gnashed their teeth upon me*—The cruel manner of their dealing with him; *Dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet. I may tell all my bones: they look and stare upon me*—Their dealing with him, when in distress he called for some refreshment; *They gave me gall for my meat, and in my thirst they gave me vinegar to drink*—Their disposal of his garments upon his suffering; *They part my garments among them, and cast lots upon my vesture*—His being deserted of his friends, and destitute of all conso-

Ps. cix. 2; xxxv. 15; lxix. 26; cix. 25; xxxv. 21, 16; xxii. 16, 17; lxix. 21; xxii. 18.

SERM. XIX.

lation; *I am become a stranger to my brethren, and an alien unto my mother's children: I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none*—The sense of God's withholding his favour and help; *My God, my God, why hast thou forsaken me? why art thou so far from helping me?*—His charitable disposition and behaviour toward his persecutors; *But as for me, when they were sick,* —or as the LXX. *when they did trouble me,* ἐν τῷ αὐτοὺς παρενοχλεῖν μοι—*my clothing was sackcloth: I humbled myself with fasting; and my prayer returned into mine own bosom: I behaved myself as though it had been my friend or brother; I bowed down heavily, as one that mourneth for his mother.* Which passages and the like, how patly and punctually they do square to respective passages in the Gospels, I need not to shew; we do all, I suppose, well enough remember that both most doleful and comfortable history, to be able ourselves to make the application.

Ps. lxix. 8, 20; xxii. 1; lxix. 17; xxxv. 13, 14.

But there are not only such oblique intimations, shrouded under the coverture of other persons and names, but direct and immediate predictions concerning the Messias's being to suffer most clearly expressed. That whole famous chapter in Isaiah (the 53d chapter) doth most evidently and fully declare it, wherein the kind, manner, causes, ends, and consequences of his sufferings, together with his behaviour under them, are graphically represented. His appearing meanness; *He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him*—The disgrace, contempt, repulses, and rejection he

Isai. liii. 2.

underwent; *He is despised and rejected of men— we hid our faces from him; he was despised, and we esteemed him not*—His afflicted state; *He is a man of sorrows, and acquainted with grief; we did esteem him stricken, smitten of God, and afflicted*—The bitter and painful manner of his affliction; *He was stricken; bore stripes, was wounded, was bruised*—His being accused, adjudged, and condemned as a malefactor; *He was taken from prison and from judgment—he was numbered among the transgressors*—His consequent death; *He poured out his soul unto death; He was cut out of the land of the living*—The design and end of his sufferings; they were appointed and inflicted by Divine Providence for our sake, and in our stead; for the expiation of our sins, and our salvation; *It pleased the Lord to bruise him: he hath put him to grief: when thou shalt make his soul an offering for sin: He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed:— Surely he hath borne our griefs, and carried our sorrows:—For the transgressions of my people he was smitten:—The Lord hath laid on him the iniquities of us all*—His sustaining all this with a willing patience and meekness; *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before the shearer is dumb, so he opened not his mouth*—His charitable praying for his persecutors; so that may be understood, *He made intercession for the transgressors*—The consequence and success of his sufferings; *He shall see his*

Isai. liii. 3; vers. 3, 4;

vers. 5, 8;

vers. 8, 12;

vers. 12, 8;

vers. 10, 5, 4, 8, 6, 12;

ver. 7;

ver. 12;

vers. 10, 11, 12.

SERM. XIX.

seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; and, *I will divide him a portion with the great, and he shall divide the spoil with the strong.* Which passages as they most exactly suit to Jesus, and might in a manner constitute an historical narration of what he did endure, together with the opinions taught in the Gospel concerning the intent and effect of his sufferings; so that they did (according to the intention of the Divine Spirit) relate to the Messias, may from several considerations be apparent; the context and coherence of all this passage with the precedent and subsequent passages, which plainly respect the Messias, and his times: *How beautiful upon the mountains are the feet of him that bringeth good tidings!* and, *Behold, my servant shall deal prudently,* &c. are passages immediately going before, of which this 53d chapter is but a continuation; and immediately after it followeth, *Sing, O barren, thou that didst not bear,* &c. being a very elegant and perspicuous description of the Church augmented by accession of the Gentiles, which was to be brought to pass by the Messias. The general scope of this whole prophecy argues the same; and the incongruity of this particular prediction to any other person imaginable beside the Messias doth further evince it; so high are the things which are attributed to the suffering Person; as that *He should bear the sins* of all God's people, and heal them; that *He should by his knowledge justify many;* that *The pleasure of the Lord should*

Isai. lii. 7, 13;

liv. 1;

liii. 12;

ver. 11;

ver. 10;

SERM. XIX.

prosper in his hand; that *God would divide him a portion with the great,* and that he should *divide the spoil with the strong;* the magnificency and importance of which things do well agree to the Messias, but not to any other person: whence if the ancient Jews had reason to believe a Messias, they had as much reason to apply this place to him as any other, and to acknowledge, he was to be a great sufferer; and, indeed, divers of the ancient Targumists and most learned Rabbins did expound this place of the one Messias that was to come, as the *Pugio Fidei* and other learned writers do by several testimonies shew. This place also discovers the vanity of that figment devised by some later Jews, who, to evade and oppose Jesus, affirmed there was to be a double Messias, (one who should be much afflicted, the other who should greatly prosper,) since we may observe, that here both great afflictions and glorious performances are ascribed to the same person.

Isai. liii. 12.

The same things are also by parts clearly predicted in other places of this Prophet, and in other Scriptures: by Isaiah again in the chapter immediately foregoing; *Behold,* saith he, *my servant shall deal prudently, he shall be exalted and extolled, and be very high,* (there is God's servant—he that is in way of excellency such, that is, in this Prophet's style, the Messias—in his real glorious capacity; it follows, concerning his external appearance), *His visage was so marred more than any man, and his form more than the sons of men:* and again, *Thus saith the Lord, the Redeemer of Israel, and his Holy One; To him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers,*

Isai. lii. 13, 14;

xlix. 7.

SERM. XIX.

Kings shall see and arise, princes also shall worship. What can be more express and clear, than that the Messias, who should subject the world, with its sovereign powers, to the acknowledgment and adoration of himself, was to be despised by men, to be detested by the Jews, and to appear in a servile and base condition? The same Prophet again brings him in speaking thus: *I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.* His offending the Jews and aggravating their sins is also expressed by this same Prophet; *And,* saith he, *he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem.* The opposition also he should receive is signified in the 2d Psalm; *The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed.* The Prophet Zechariah doth also in several places very roundly express his sufferings: his low condition in those words; *Behold, thy King cometh unto thee lowly, (pauper,) and riding upon an ass*: his manner of death in those; *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered;* and again; *I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me, whom they have pierced, and they shall mourn,* &c. The Prophet Daniel also in that place, from which probably the name

Isai. l. 6;

viii. 14.

Ps. ii. 2.

Zech. ix. 9;

xiii. 7;

xii. 10.

Messias was taken, and which most expressly mentions him, saith, that *After threescore and two weeks the Messias shall be cut off, but not for himself.* Now from these passages of Scripture we may well say with our Lord; Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστόν; *That thus it was written, and thus,* according to the Prophet's foretelling, *it was to happen, that the Messias should suffer;* suffer in a life of penury and contempt, in a death of shame and sorrow.

SERM. XIX.

Dan. ix. 26.

Luke xxiv. 46.

That it was to be thus might also be inferred by reasons grounded on the qualities of the Messias's person, and the nature of his performances, such as they are described in the Scripture. He was to be really and to appear plainly a person of most admirable virtue and good worth; but never was there or can be any such (as even Pagan Philosophers, Plato, Seneca, and others, have observed) without undergoing the trial of great affliction. He was to be an universal pattern to men of all sorts, (especially to the greatest part, that is, to the poor,) of all righteousness; to exemplify particularly the most difficult pieces of duty, (humility, patience, meekness, charity, self-denial, entire resignation to God's will;) this he should not have opportunity or advantage of doing, if his condition had been high, wealthy, splendid, and prosperous. He was to exercise pity and sympathy towards all mankind; the which to do, it was requisite he should feel the inconveniences and miseries incident to mankind. He was to advance the repute of spiritual and eternal goods; and to depress the value of those corporeal and temporal things, which men vainly admire; the most ready and

SERM. XIX.

compendious way of doing this was by an exemplary neglecting and refusing worldly enjoyments (the honours, profits, and pleasures here). He was by gentle and peaceable means to erect a spiritual kingdom, to subdue the hearts and consciences of men to the love and obedience of God, to raise in men the hopes of future rewards and blessings in heaven; to the accomplishment of which purposes temporal glory had been rather prejudicial than conducible. He was to manage his great designs by means supernatural and divine, the which would be more conspicuous by the visible meanness and impotency of his state. He was to merit most highly from God for himself and for men; this he could not do so well, as in enduring for God's sake and ours the hardest things. He was to save men, and consequently to appease God's wrath and satisfy his justice, by the expiation of our sins; this required that he should suffer what we had deserved. But reasons of this kind I partly before touched, and shall hereafter have occasion to prosecute more fully in treating upon the article of our Saviour's passion.

Now that Jesus our Lord did most thoroughly correspond to whatever is in this kind declared concerning the Messias, we need not by relating minutely the known history of his life and death make out further; since the whole matter is palpably notorious, and no adversary will deny it. I conclude this point with St Peter's words, (for the illustration and proof of which this Discourse hath been made,) *But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.*

Acts iii. 18.

SERMON XX.

THAT JESUS IS THE TRUE MESSIAS.

JOHN V. 37.

And the Father himself, which hath sent me, hath borne witness of me.

SERM. XX.

JESUS, our Lord, here and in the context doth affirm, that Almighty God, his Father, had granted unto him several kinds of extraordinary attestation, sufficient to convince all well-disposed persons, unto whom they shall be discovered, that he truly was that Messias, whom God before all beginning of time had designed, and frequently by his Prophets had promised to send for the reformation of the world and salvation of mankind: to represent those several ways of Divine attestation with some reflections on them, serving both to the confirmation of our faith, and improving our affection and our reverence thereto, is my chief design at this time.

But first, in preparation to what we shall say concerning those particulars, and for declaration of the Divine wisdom in this manner of proceeding, I shall assign some reasons, why it was requisite, that such attestations should be afforded to our Lord.

SERM. XX.

1 The nature of the Messias's office required such attestations; for since he was designed to the most eminent employment that ever was or could be committed to any person; since he was to reveal things no less great and important, than new and strange; since he was to assume a most high authority unto himself; since he was to speak and act all in the name of God; since also all men under great penalties were obliged to yield credit and obedience to him, there was great reason that God should appear to authorise him; that he should be able to produce God's hand and seal to his commission; for that otherwise he might have been suspected of imposture; his doctrine might have been rejected, his authority disclaimed, and his design frustrated, without great blame, or however without men's being convincible of blame: for well might the people suspect that person, who, professing to come in such a capacity, an extraordinary agent from heaven, brought no credentials thence (no evidence of God's especial favour and assistance); well might they reject that new doctrine, which God vouchsafed not by any signal testimony to countenance; well might they disclaim that authority, which offering to introduce so great innovations (to repeal old laws, to cancel settled obligations, to abolish ancient customs; to enact new laws and rules, exacting obedience to them from all men) should not be able to exhibit its warrant, and shew its derivation from Heaven: well might such peremptory assertions and so confident pretences, without confirmations answerable in weight, beget even in wise men distrust and aversation. The

Deut. xviii. 19.
Acts iii. 23.
John vi. 27.

SERM. XX.

reasonableness and excellency of his doctrine, the innocence and sanctity of his life, the wisdom and persuasiveness of his discourse would not, if nothing more Divine should attend them, be thoroughly able to procure faith and submission; they would at best have made his precepts to pass for the devices of a wise man, or the dictates of a good philosopher. They were therefore no unreasonable desires or demands (if they had proceeded from a good meaning, and had been joined with a docile and tractable disposition) which the Jews did make to our Lord; *Master, we would see a sign from thee; what sign therefore dost thou do, that we may see, and believe thee? what dost thou work? what sign dost thou shew to us, that thou doest these things?* that is, how dost thou prove thy doctrine credible, or thy authority valid, by God's testimony and warrant? This challenge our Lord himself acknowledged somewhat reasonable; for he not only asserts the truth of his doctrine and validity of his commission by Divine attestation, (in words and works,) nor only exhorts them to credit him upon that account, but he also plainly signifies, that his bare affirmation did not require credit, and that if he could produce no better proof, they were excusable for disbelieving him: *If,* saith he, *I witness of myself, my witness is not true;* not true, that is, not credible; or not so true, as to oblige to belief: and, *If I do not the works of my Father,* (that is, works only imputable to God's extraordinary power,) *believe me not;* that is, I require no belief from you: yea, he further adds, *If I had not done the works among them, which no man else had done, they* (the incredulous people

John ii. 18; vi. 30. Matt. xii. 38; xvi. 1. Mark viii. 12.

John viii. 16, 29; x. 25; v. 32, 36;

v. 31;

x. 37;

xv. 24.

SERM. XX.

then) *had not had any sin;* that is, had not been culpable for unbelief. It was then from the nature of the Messias's office and undertaking very necessary, that he should have attestations of this kind; and our Lord himself, we see, declines not, but aggravateth his pretences with this necessity.

2 The effects which the Messias was to produce did require extraordinary attestations and assistances from God. He was to achieve exploits of the greatest difficulty conceivable; far surpassing all that ever was by any person undertaken in the world before[a]: he was to vanquish all the powers, and to confound all the policies of hell; he was to subdue and subjugate all the world; to make the greatest princes to stoop, and to submit their sceptres to his will; to bring down the most haughty conceits, and to break down the most stubborn spirits, and to tame the wildest passions of men; he was to expel from their minds most deeply rooted prejudices, to banish from their practice most inveterate customs, to cross their most violent humours, to thwart their interests, to bear down their ambitions, to restrain their covetous desires and their voluptuous appetites; he was to persuade a doctrine, and to impose a law, very opposite to the natural inclinations, to the current notions, to the worldly advantages, the liberties, emoluments, and enjoyments of all, or of most, or of many people; he was, in short, so to reform the world, as in a manner quite to alter the whole frame of it, and all the course of affairs therein; things which surely it were a madness to enterprise,

[a] Ἀνάπτυξον τῇ διανοίᾳ, καὶ ἐννόησον ἡλίκον ἐστὶ τὴν ὑφ' ἡλίῳ κειμένην ἅπασαν, &c.—Chrys. Or. LXI. Opp. Tom. VI. p. 634.

and an impossibility to accomplish, without remarkable testimonies of the Divine presence, especial aids of the Divine power, and large influences of the Divine Spirit communicated to him; without, as St Peter phraseth it, *God were with him;* these things were not effectible by means natural and ordinary, by human wit or eloquence, by good behaviour or example, by the bare reason or plausibility of doctrine, by the wise conduct or industrious management of the design; no, such means have by many experiments appeared insufficient to bring about much lesser matters; nothing under the wisdom of God directing, the power of God assisting, the authority of God establishing and gracing his endeavours in an eminent and evident manner, could enable the Messias to bring these mighty things to pass. SERM. XX. Acts x. 38. John iii. 2.

3 We may further consider, that the Christ was designed to present himself first to the Jews, (in the first place imparting the declarations of God's will and gracious intentions to them, his ancient friends and favourites;) that is, to a people wholly addicted to this sort of proof, and uncapable of conviction by any other: they did not, as did the Greeks, seek wisdom, but required a sign, as St Paul observed of them; they were not so apt to inquire after the intrinsic reasons of things, as to expect testimonies from Heaven; nothing else was able to persuade them; so our Lord expressly saith; *Jesus said unto them, If you do not see signs and prodigies, you will nowise believe:* in consequence of which disposition in them, we see by passages in the New Testament, that they expected and believed the Messias should come with such 1 Cor. i. 22. John iv. 48.

SERM. XX.

attestations and performances; so their importunate demanding of signs upon all occasions from our Lord doth signify, and so those words in St John do imply; *And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these, which this man doeth?* where we may observe both their expectation of miraculous works from the Messias, and the efficacy which such works had upon them. The condition also of the Gentiles, unto whom his design in the next place did extend, seemed to require the same proceedings: for all other methods of instruction and persuasion had before often been applied to them by philosophers and by politicians, for instilling their notions and recommending their laws; they had been so inured to subtle argumentations and plausible discourses, that the bare use of them was not likely to have any extraordinary effect upon them: if the Messias therefore should bring no other confirmation with him unto them, he would seem to deserve no higher regard or credit, than other doctors or lawgivers, which had appeared among them; and as easily would he be declined, and put off by them: whence reasonably it may be supposed, that for accommodation to the genius and the capacities of those upon whose hearts he was to make impression, the Messias should come furnished with such special testimonials and powers from God[b]. Especially considering that,

John vii. 31.

4 It was agreeable to God's usual method of proceeding in cases resembling this, although much

[b] Vid. Orig. cont. Cels. Lib. VIII. p. 408.

SERM. XX.

unequal thereto in weight and consequence. There was never any more than ordinary discovery made to men by God, never any very considerable business managed by Divine Providence, never hardly any eminent person appeared with a pretence of coming from God for the prosecution of such purposes, without God's visible interposal and abetment. This hath always been the authentic seal, whereby he hath wonted to authorize the messengers sent from himself for transacting affairs of an unusual and very weighty nature; whereby his true ambassadors have been distinguishable from ordinary persons, or from deceitful pretenders, who have offered to impose their own devices upon men: to a person bringing with him this sort of assurance (except when his tale is evidently false and vain, or his design notoriously wicked and mischievous) God hath always required, that a ready credence and obedience should be yielded; taking it for a high affront to himself (no less, as St John says, than giving him the lie) to disbelieve such a person, and for a heinous contumacy to disobey him: that it hath been God's ordinary method, the course of Divine History shews. When God separated the patriarchs for the preservation and propagation of his true Religion, he manifested an especial presence with them, frequently appearing to them, visibly assisting and blessing them in a more than ordinary manner, enduing them with a prophetical discretion and foresight of things: when he would rescue the seed of those his friends from cruel oppression and hard slavery, (designing also by them to maintain and convey down the sincere way of piety,) he imparted also unto Moses, the especial

John vi. 27.

1 John v. 10. John iii. 33.

Gen. xxi. 22.

SERM. XX.

instrument of those purposes, a power of doing wonders, thereby procuring authority to his person, and credit to his pretences. Moses did well perceive, and judge, that had he come without such attestation he should not have been received or regarded: *But, behold,* said he, *they will not believe me, nor hearken to my voice; for they will say, The Lord hath not appeared unto thee:* wherefore God furnished him with such a power of doing such things as should assure the truth of his message: the effect whereof is thus expressed; *Israel saw that great work, which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses:* to the promulgation of the law, and establishment of that particular covenant with the Israelites, God did also exhibit significations of his presence in a most evident and affecting manner: *Lo,* said God to Moses, expressing that matter and its design, *I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever.* And in the whole conduct of that people toward Canaan, God for those ends vouchsafed by Moses to perform very great and prodigious things; which we may see reckoned up in the 78th and 105th Psalms, and in the 9th of Nehemiah. So also when God employed Elias to sustain the remainders of decayed piety in Israel against the countenance of power given to wickedness, and against the stream of popular use, he endued him with a liberal measure of his Spirit, and a power of doing great miracles: the like may be observed of all the prophets, judges, and princes, who upon special occasions were

Exod. iv. 1, 5, 31; xiv. 31. Deut. iv. 34; v. 15; vii. 19; iv. 35, 39. Exod. xix. 9. Neh. ix. 13. Ps. lxxviii. 14; cv. 39. Neh. ix. 15.

raised to perform considerable services for the glory of God and the good of his people. This therefore being God's constant practice, it cannot but be well supposed, that in this case he would not withhold his attestation, but would afford it in a most plentiful measure to that person who was in dignity so far to excel all other his envoys and agents; whose undertaking should in importance so vastly transcend all others that ever were set on foot in the world; to him, who was to free, not one small people only, but all mankind, not from a temporal slavery in Egypt, but from eternal misery in hell; to promulge, not a pedagogy of ritual observances, but a law of spiritual righteousness; to establish, not a temporal covenant for a little spot of earth, but an everlasting testament for all the world, importing endless beatitude in heaven. God therefore surely would not balk his road upon such an occasion, nor refuse his especial testimonials to so great a personage, and to do so good a design.

5 If we consider the general reasons assignable, why God hath been wont to proceed in this manner, or why he should use it upon any occasion, they are with strongest force applicable to this case. The most general reasons why God doth ever interpose extraordinarily, or produce works supernatural, are, to assert palpably his own divinity and providence; strongly to encourage devotion and piety in men: for he by suspending or thwarting the course of nature plainly declareth himself the maker and master thereof; that he freely made the world, and freely doth uphold it; that he hath not tied his own hands, nor confined

SERM. XX.

his power within limits; but is superior to and free from all laws, excepting those of indefectible holiness and goodness; and consequently that all things do not proceed in a track of dead fatality. He thereby also assureth us, that he hath an especial regard unto and a care over men, and wisely ordereth human affairs by his providence, frequently (as wisdom directeth and occasion requireth) interposing his hand for the succour, encouragement, and reward of good men; that therefore it is not vain to hope and trust in him; that prayers and devotions are available to procure good from him; that repentance and obedience are no less profitable for us, than acceptable to him; that also he freely and justly dispenseth recompenses suitable to men's actions voluntarily performed; that, in fine, there is a foundation of Religion, and a ground of justice between God and man: these things are most evidently and effectually demonstrated by extraordinary attestations; and when therefore could they more seasonably be used, than when God by the Messias intended to call all the world to the acknowledgment and obedience of himself, to the practice of all piety and goodness, with assurances of fit reward, in regard to such practice? If further to excite men's attention and regard, to breed awe and reverence in men's minds, to confound the impudence, and to bend or break the obstinacy of men, are main ends and proper effects of such testimonies; whether we consider the Messias's person, the nature of his undertaking, or the persons with whom he was to deal, it is plain (as we have shewed) that his business would best deserve and most need them: no dispensation could better

deserve them for worth and consequence; none could more need them for greatness and difficulty.

Such reasons may be assigned for the necessity and usefulness of Divine attestations in this case: but in opposition to these discourses, and in derogation to this way of confirming any truth or authority, it may be said, that no such testifications can well serve to such purposes; for that the like have been and may be applied to the persuasion of error and impiety by false prophets and antichrists, by magicians and wizards; who not only have cunningly counterfeited, but really executed very prodigious and wondrous things, in a manner unaccountable to human philosophy. Since also there are wicked spirits, in subtlety and power far exceeding us, who are able easily to divert the natural course of things; and the limits of whose power in working so, it is hard for us to discern or define; how can we be assured, that what is done in this kind doth not proceed from them, but from a virtue divine[c]? how can it be a certain and convincing argument of truth? may we not here object that of Tertullian[d], saying, that our Lord pronouncing that many impostors should come, and do miracles, shewed thereby the faith grounded on miracles to be temerarious?

Deut. xiii. 3. Matt. xxiv. 24. 2 Thess. ii. 4.

To this suggestion we may in general return, that seeing the doing such things is the chief and most effectual way whereby God, beyond the

[c] Πῶς οὖν οὐ σχέτλιον ἀπὸ τῶν αὐτῶν ἔργων τὸν μὲν Θεὸν, τοὺς δὲ γόητας ἡγεῖσθαι;—Cels. apud Orig. Lib. II. p. 89.

[d] Siquidem edicens, multos venturos, et signa facturos .... temerariam signorum et virtutum fidem ostendit, ut etiam apud pseudo-Christos facillimarum.—Adv. Marc. III. 3. [Opp. p. 398 A.]

SERM. XX.

resistance of doubt or dispute, can in some cases assure us concerning his mind and will[e], (whereby he can bestow honour and credit to any instrument employed by him, to any revelation proceeding from him,) it cannot but (notwithstanding that cross instance) reasonably be supposed, that God however doth reserve the power thereof in some eminent and discernible manner peculiar to himself, for the promoting his own service. That also at least God being the author and establisher of nature, and the continual sustainer of it by his free providence, it is not likely, that he will suffer the laws and course thereof to be much violated, except upon occasions very considerable, and for very good purposes; no inferior cause being able to determine his voluntary influence or providential concourse to the accomplishment of designs contrary to his will and purpose. That also the natural goodness and justice of God, the constant care and providence he exerciseth over this world, the particular relations he beareth toward mankind, (as the Maker and Father, the Lord and Governor thereof,) the honour and interest of truth, of Religion, of virtue, (whose protector and patron he is, and declareth himself,) the necessary regard he also, in connexion with the rest, doth bear to his own honour and glory, do all conspire to persuade, that God will never endure such things to be performed in any high manner, so that good and well-meaning people shall be very liable to be thereby extremely seduced into error; or that himself shall be intolerably mocked by the enemies

[e] Vid. Aug. de Civ. Dei, x. 16. [Opp. Tom. VII. col. 252, et seq.]

of his glory and our good. This may serve to render it probable, that the objection is capable of a solution. SERM. XX.

But to answer more distinctly and particularly; we do grant, that God sometimes for special reasons (for wise probation of some persons and just punishment of others; for to approve some men's sincerity and constancy, to detect other men's naughtiness and vanity) may permit such things (in some manner, in some degree such) to be effected by the influence of wicked spirits, or the fraud of wicked men; yet then it will never be very hard for moderately wise and well-disposed persons to distinguish such feats from those acts which issue from the positive and direct efficacy of God, for authorizing his messengers and confirming his truth: we may usually discern them to come from bad causes by their nature; we may certainly detect them by their design and influence.

1 Cor. xi. 19.

2 Thess. ii. 9, 11. Deut. xiii. 1, &c. Matt. xxiv. 24. Rev. xiii. 13, 14.

There are some things so great, that it is not reasonable to conceive, that any such inferior power is able to do them; or, if they were able, that God should permit their power actually to be exerted, and to succeed in doing them: such is the making any general or grand alteration in the course of nature; which being God's great work and establishment, the which he doth, as the Prophets speak, govern by a standing law, and preserve according to a perpetual decree, which cannot pass; yea according to a covenant, which his faithfulness is in a manner engaged to observe; it is not probable, that he will suffer any creature to disturb or disorder: this experience

Jer. v. 22; xxxiii. 25. Ps. cxlviii. 6.

SERM. XX.

well confirmeth; for had bad spirits a power of crossing nature so, such is their malice and proneness to do mischief, that the world would soon have been turned by them into confusion and ruin; that all things therein go in so kindly and steady a course, is an argument of their small power and influence upon things; that God holdeth the reins fast in his own hands, reserving to himself only as Lord paramount of nature a power to dispense with any of its main laws; that it is *He alone, who,* as the Psalmist saith, *doeth great wonders.* There are also some things, which although not of so great and general consequence, are yet of so difficult performance, that it is improbable any creature should effect them; such was the turning of dust into lice, which the devils could not enable the Egyptian sorcerers to perform; to prepare or dispose so much dust for the reception of souls, and to furnish so many souls for the dust, did, it seems, exceed their ability; whence they were forced to confess of that miracle done by Moses, *This is the finger of God.*

Ps. cxxxvi. 4; lxxii. 18; lxxxvi. 10. Deut. iii. 24. Exod. viii. 19.

There are also things so good, and so beneficial to mankind, that evil spirits may be deemed unable to do them, (God, the fountain of good, retaining them as instruments of his glory, and arguments of his goodness, to his own dispensation,) which also we may presume they would not be willing, were they able to perform, it being against their disposition or their interest to do it; such are, to dispossess devils, (that is, to divide and weaken their own kingdom;) to discover moral truths of consequence, (that is, to drive men from themselves;) and even to free men from grievous dis-

eases, (that is, to starve their own ἐπιχαιρεκακία, and malignity;) as is implied in that passage of the Gospel, where it is said, *These are not the words of him that hath a devil: Can a devil open the eyes of the blind?* Extraordinary works, then, if they are very great, very hard, very good, do thence indicate their cause to be Divine: wicked spirits deal only in petty, low, and useless prestigiatory tricks, of small consequence, and no benefit. SERM. XX. John x. 21.

But there are further some things infallibly signifying a divine virtue, peculiar to God, and (either by their nature or from the decree of God) incommunicable to any creature, otherwise than as acted by God, or immediately depending on him: such are, the knowledge of future contingent events declared by predicting or presignifying them, according to that of the Prophet: *Shew*, said he, in way of challenge and conviction to the objects of heathen worship, *the things to come, that we may know ye are gods:* such is the discerning men's secret thoughts and intentions, the which God assumeth as proper to himself; *I the Lord search the heart, I try the reins;* so that καρδιογνώστης is a characteristical attribute, or title, proper to him. Such is the restitution of men from a state of death to life; a work not only in itself most difficult, in respect to the ordinary rule of nature, which it transgresseth, but impossible to any mere creature, without God's aid; for that the souls of men when they die return into God's hand, and enter into a state determined by his high sentence; whence no creature can fetch them down, or raise them up; most impossible also, because God by especial decree hath reserved the power of doing it appropriate to Isai. xli. 23. Jer. xvii. 10; xi. 20; xx. 12. 1 Chron. xxviii. 9. 1 Sam. xvi. 7. Ps. vii. 9. Acts i. 24; xv. 8.

SERM. XX.

himself; the power of life and death being his prerogative, who saith, *I am he, and there is no God beside me* (πλὴν ἐμοῦ); *I kill, and I make alive:* of whom again it is said, *The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up.* He it is that in his hand doth hold *The keys of hell and death.* The performing things also by mere word and will, without application of other force, or any preparation of the subject-matter, (being equivalent to the work of creation,) is peculiar unto God, the author of all being, or to such as act by the immediate help of his infinite power.

Deut. xxxii. 39. 1 Sam. ii. 6.

Rev. i. 18.

We may add, that there also seem to be some things, which infernal spirits (who continue under restraint and command, within a great awe and dread of their Judge) dare not so much as pretend to or counterfeit; knowing that as presently they shall be checked in their attempt, so they shall be grievously chastised for their presumptions; such may be the assuming to themselves the special names of God, the directly withstanding the extraordinary messengers of God, and the like.

Matt. viii. 29. Mark i. 24. Luke viii. 28.

So even considering the very nature of strange works may enable us to distinguish them; but the end and design of such works, together with the influences and effects of them, will further ascertain us of their original: if they are done to abet any gross error, or to promote any mischievous purpose; if they manifestly do seduce to apostasy from God or goodness; if they naturally tend to the production of impiety, iniquity, or impurity; if they do necessarily produce any great disorder or disturbance in the world,

assuredly hell is the source of them; they derive from him whose kingdom and interest they advance; by their fruits we may know the tree from which they grow. If also they discover ostentation and vanity in the actors, or serve only to gratify idle humour and curiosity in the spectators of them, tending otherwise to no good purpose; it is easy to collect whence they spring; that they come from the father both of mischiefs and vanities, who not only delights to abuse us with villanies, but to amuse us also with trifles and fond superstitions. *As,* saith Origen, *the power of those enchantments in Egypt was not, in itself, like to that admirable power by God's grace vouchsafed to Moses; so the end did convince those Egyptian feats to be jugglings, those of Moses to be Divine*[f]. The portentous things done by the energy of Satan are, as St Paul calleth them, τέρατα ψεύδους, either false prodigies, or prodigies abetting falsehood and vanity. 2 Thess. ii. 9.

But the works of the most wise and good God, as they are commonly works of wonderful majesty and grandeur, incomparable and inimitable for difficulty: so they always are holy, always useful; they ever aim at good ends, and produce wholesome fruits: hence we may discern them, and hence we are obliged to acknowledge them; they afford us ground to say with the Psalmist; *Unto thee, O Lord, we do give thanks; for that thy name is near thy wondrous works declare.* Such works, Ps. lxxv. 1.

[f] Ὡς γὰρ οὐχ ὁμοία δύναμις ἡ τῶν ἐν Αἰγύπτῳ ἐπῳδῶν (ἐπαοιδῶν) τῇ ἐν τῷ Μωυσῇ παραδόξῳ χάριτι· ἀλλὰ τὸ τέλος διήλεγχε, τὰ μὲν τῶν Αἰγυπτίων ὄντα μαγγανείας, τὰ δὲ τοῦ Μωϋσέως θεῖα.—Orig. con. Cels. Lib. II. [p. 90.]

SERM. XX.

as they can only be effects of God's power, so they are arguments of his truth; for that he cannot lend his hand, for that he will not prostitute his assistance to the maintenance of anything, which is not perfectly true and good; he will not so tempt any man into error. *If I by the finger of God cast out devils, then indeed is the kingdom of God come unto you,* (that is, if I perform works by the Divine power, then assuredly is my doctrine true,) was an irrefragable argument.

James i. 13. Luke xi. 20.

We may also observe, that those wicked spirits are themselves apprehensive how easily their feats are distinguished from the works of God; for hence, it seems, they chose to utter them clancularly, in obscure corners, in blind times, among barbarous and silly people; judging that persons of any wisdom or goodness will be soon able to detect them, and ready to explode them: a little light dazzles the powers of darkness, and scares away these spectres; a little goodness mates their force, enfeebleth and dishearteneth them.

We may also add, that the Messias's works by a peculiar character should be manifestly distinguishable from such as proceeded from infernal powers; for that it should be his business to impugn, defeat, and overthrow the Devil's kingdom; all the falsehoods and superstitions, all the immoralities and impieties, which it consisted in, or which supported it: to this end all his doctrine, practice, and performances would conspiringly tend, that *Satan like lightning should be thrown down from heaven;* which most evidently would evince, that what he should do should only come from heaven.

Luke x. 18.

SERM. XX.

Having thus shewed reasons why, and signified to what purposes, the Messias was to receive special testimonies from God; let us now survey those, which were, indeed, by him exhibited to Jesus our Lord. There is, indeed, no kind or degree of attestation needful or proper, which hath not been largely from heaven afforded to him. God (so our Lord argueth) is in his own nature invisible and indiscernible to any sense of ours; neither could we endure the lustre of his immediate presence: *No man ever saw God, or can see him; There shall no man see him and live.* It must be therefore by mediation of signs and works supernatural; the causing of which can only be imputed to him, as beyond the power of any creature to effect or counterfeit; that he can assuredly signify his mind unto us; such only in approbation of any person, law, or doctrine, can be expected from him; and such, in divers kinds, and in great measures, God hath, we say, furnished for the authorizing Jesus.

John v. 36, 37.

1 Tim. vi. 16. Exod. xxxiii. 20.

I. God did attest to him long before his coming into the world, by presignifying and predicting concerning him, at several times, in several ways, by several persons, (even by all the Prophets and eminent persons among his people of old,) many things, even all things considerable about him; in exact congruity to the circumstances of his coming into the world, (the time when, the place where, the family whence, the manner how, the condition in which he was born,) to the qualities of his person, to the doctrine and law which he published, to all his undertakings and performances and sufferings, and to the successes

SERM. XX.

consequent upon what he did. This is a matter of very large consideration; which otherwhile we have insisted largely upon, and therefore shall now wave enlargement on it.

II. God did in attestation to him immediately send before his face, as his herald and harbinger, a Prophet, or one for his admirable wisdom and sanctity of life somewhat more than a prophet; who, indeed, without doing any miracle, by the prodigious integrity and strictness of his life, by the wonderful efficacy of his doctrine and discourse, procured unto himself a reputation equalling or exceeding that of any former prophet; (whom even Josephus, an indifferent historian, reporteth a man of singular goodness and great authority,) to predispose the minds of men to receive him; by converting men to a serious reflection upon their lives and amendment of their manners, to prepare his way as also to point him out, to foretell of him as presently coming, to testify of him as being come. This was he, to whom it well agreed, and who plainly did assume to himself that which was written by Malachi; *Behold, I send my angel before thy face, who shall prepare thy way before thee;* of whom Isaiah (John himself being the avoucher and interpreter) said, *The voice of one crying in the wilderness, Prepare the way of the Lord, make his paths straight;* who was, as Malachi did again signify, *To come in the spirit and power of Elias, to convert the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.* This most extraordinary and excellent person did at several times and occasions attest

Matt. xi. 9, 10. John x. 41.

Mal. iii. 1. Matt. xi. 10.

Isai. xl. 3. John i. 23.

Mal. iv. 6. Luke i. 17.

John i. 15, 26, 29, 34.

unto Jesus, not only that he was incomparably, for the dignity of his person and worth of his performances, to be preferred before himself, and consequently before all other prophets, but that he was the very Christ, the Lamb of God, the Son of God, the Saviour of the world: they sent to John, saith the text, and *He bare witness of the truth.* God by him also foretold divers things concerning our Lord, which did really come to pass; as those words, uttered occasionally by many persons, do imply; *John, indeed, did no miracle; but all things which John spake of this man were true.*

Matt. iii. 11. Luke iii. 16. John v. 33; x. 41.

III. God attested unto our Lord by visible apparitions from heaven, at several times, in fit seasons, made in the sight and presence of very good witnesses: Angels appearing warned his good father and blessed mother concerning the time and manner of his coming into the world; Angels again appearing uttered tidings of his birth, joined with acclamations of praise to God, and gratulations of joy to men; Angels were vigilant for his safety, ministered unto him in his temptations and needs, assisted and comforted him in the agonies of his passion, waited upon him at his resurrection; an extraordinary star (like that of the morning before the sun) officiously did usher him into the world; at his baptism the Holy Ghost (in the symbolical figure of a dove) appeared descending, and resting upon him, in the presence of St John the Baptist, (that most just and holy person, so taken and acknowledged by all men, even by his enemies and murderers; and a most competent witness, as who dared with utmost peril before

Matt. i. 20, 24. Luke i. 26; ii. 9, &c. Matt. ii. 13; iv. 11. Luke xxii. 43. Matt. iii. 16. Luke iii. 22.

SERM. XX.

the greatest persons to assert the truth;) he testified thereof, and said, *I saw the Spirit of God descending from heaven as a dove, and resting upon him.* Moses and Elias also (those most eminent instruments of God, and illustrious representatives of the Messias) did from heaven in a most glorious and splendid manner attend upon him, in the presence of three most credible witnesses, Peter, James, and John, the Apostles; one of whom doth himself thus, with the due confidence of an eye-witness, report the fact; *For we have not followed cunningly devised fables, when we made known unto you the power and presence of our Lord Jesus Christ, but were spectators of his majesty—being with him in the holy mountain.*

John i. 32.

Matt. xvii. 5. Luke ix. 28, 31. 2 Pet. i. 16, 18.

IV. God also by vocal attestation did expressly at several times own and approve Jesus: at his Baptism, in the audience of St John the Baptist and others present there; when, *Behold there was a voice from heaven, saying, This is my beloved Son, in whom I am well pleased:* the like heavenly voice was heard at the transfiguration; *This is my beloved Son, in whom I am well pleased; hear him:* so the Gospels report it; and thus St Peter himself, a more immediate witness and attendant there; *He received from God the Father honour and glory, a voice being brought unto him from the magnificent glory; This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard, being with him in the holy mount.* Again, a little before his death, in presence of a multitude, upon Jesus's prayer, that God would by him glorify his name, an audible return was made from heaven; *There*

Matt. iii. 17. Luke iii. 22.

Matt. xvii. 5. Luke ix. 35. Mark ix. 7.

2 Pet. i. 17, 18.

John xii. 28.

came, saith the text, *a voice from heaven, saying, I have both glorified it, and will again glorify it.*

V. God attested to our Lord in that he was endued with a power constantly resident in him of performing miraculous works, for nature and quality such as could only proceed from a most Divine power; not only thwarting the course of nature, but transcending the strength of any creature, and especially contrary to what any evil creature could or would perform: this was a testimony beyond any human testimony, and which our Lord insisted upon as such; *I*, saith he, *have a greater testimony than that of John; for the works which the Father hath granted me, that I should perform them, those very works which I do, they testify about me, that the Father hath sent me.* John v. 36; x. 25, 38; xiv. 11.

Works, indeed, he performed of a stupendous greatness and difficulty; all the creatures (the most unruly and boisterous, the most malignant and rebellious) beside their natures, and against their wills, did obey his commands: in a tempest *He arose, and rebuked the winds and the sea; and there became a great calm: so that men did marvel, saying, What manner of man is this, for even the winds and the sea obey him!* The sea stood firm for him and St Peter to walk upon; he transmuted water into good wine; he unconceivably so improved a few loaves and little fishes as to feed and satisfy multitudes, leaving more behind than there were at first; he cured the most incurable diseases, inveterate palsies, fluxes of blood, and leprosies; he restored senses and limbs wanting from the birth, or for a long Matt. viii. 26, 27. Luke viii. 24, 25. Matt. xiv. 26. John vi. 19; ii. 9; iv. 52; ix. 1. Matt. viii. 6.

SERM. XX.

time; innumerable persons, blind, deaf, dumb, lame, and maimed, he restored to the use of their faculties and members respectively, without any medicinal applications, or any natural means conducible to those purposes; he restored lunatic persons to their right wits, and dispossessed evil spirits, they not daring to disobey him, and acknowledging his uncontrollable authority; *They were*, saith the text, *amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority he commandeth even the unclean spirits, and they do obey him.* These were, indeed, works of excessive grandeur and difficulty; but he did others far more great and hard; and these were greater for the manner of performing them, than in their own nature: he did other acts so great, that they were only to be done by an infinite power; and most of these he performed in a manner which argued omnipotency present with the doer.

Matt. ix. 2, 20, 32; viii. 3; xii. 13; xv. 30; xx. 34. Mark ix. 25; i. 27.

Works proper unto God he did many; such was discerning the thoughts, reasonings, opinions, and purposes of men, however concealed or disguised, whereof we have many instances; and his intimate acquaintance, St John, testifies of him generally, saying, *He needed not that any should witness about a man, for he knew himself what was in man.* Such was also to forgive sins, (a privilege only belonging to the supreme Lord and Lawgiver, against whom sin is committed;) the which he assumed to himself, and irreproveably maintained it by exerting a power equivalent thereto; *For whether*, said he, *is it easier to say,*

Matt. ix. 4; xii. 25; xxii. 18. Luke xi. 17; vi. 8. John ii. 25.

SERM. XX.

Thy sins be forgiven thee; or to say, Arise and walk? but that you may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go to thine house: and he arose, and departed to his house: such it was likewise to foretell future contingencies; this he often did; as concerning his own passion and resurrection, with all the circumstances of them; particularly the treason of Judas; *He knew,* saith St John, *from the beginning who they were that did not believe, and who it was that should betray him:* concerning St Peter's lapse, repentance, and suffering; concerning the destruction of Jerusalem, and utter demolishment of the temple; concerning the persecutions which his disciples should undergo; concerning the communication of the Holy Ghost after his decease, and the propagation of the Gospel in the world: such was the foundation of the Church upon a rock[s], against which the gates of hell should not prevail: such again it was to raise the dead, which he often performed; he raised the ruler's daughter, and the widow's son of Nain, and his friend Lazarus; and, *The dead are raised,* is reckoned among the ordinary miracles done by him, in the answer to St John the Baptist's disciples: these were acts of Divine power, which no creature, unassisted by God, could perform.

Matt. ix. 5—7; xvii. 12; xvi. 21; xx. 18; xxvi. 23. John vi. 64. Matt. xxvi. 34; xxiv. 2, 9; x. 17. Luke xxiv. 47, 49. Matt. xvi. 18; ix. 25. Luke vii. 12. John xi. 1, &c. Luke vii. 22.

And considering the manner of performance such were both these and most of the rest; they in that respect emulating God's inimitable work of creation, and in a manner seeming to exceed it;

[s] Vid. Chrys. Or. LXI. Opp. Tom. VI. pp. 634, 638.

SERM. XX.

for that it seemeth harder to produce things out of matter indisposed and repugnant, than to bring them out of mere nothing: as God by mere word and will created things, when *He spake, and it was done; he commanded, and it stood fast;* so did Jesus in like manner, by the efficacy of his command, or by actions equipollent thereto, without predisposing the subjacent matter, or using any natural instrument, accomplish his great and strange works: *He rebuked the wind, and said to the sea, Peace, be still;* so he quelled the storm: *I will, be thou cleansed;* so he cured the leper: *Young man, I say unto thee, Arise;* so he revived the widow's son: *O woman, great is thy faith; be it unto thee as thou desirest;* so he cured the Canaanitish woman's possessed daughter: *He cried out, Lazarus, come forth;* καὶ ἐξῆλθεν ὁ τεθνηκὼς, so the dead man heard his voice, and presently came forth out of the grave: he said, *Ephphatha, Be opened,* to the deaf man's ears; they immediately heard, and obeyed: he said but one word, Ἀνάβλεψον, *See again,* to the blind man; καὶ παραχρῆμα ἀνέβλεψε, *and without more ado he saw again:* he did but chide the great fever, with which St Peter's mother-in-law was troubled, and it left her: he did but take the ruler's daughter by the hand, and the girl revived, and rose up: he only touched the two blind men's eyes, and so their sight was restored: the woman, who had a flux of blood for twelve years, did but touch him, καὶ ἰάθη παραχρῆμα, and she thereupon *ipso facto* instantly was healed: yea multitudes of sick persons together did only endeavour to touch the hem of his garment, and as many as touched it were healed; there went virtue

Ps. xxxiii. 9.
Mark iv. 39.
Luke v. 13; vii. 14.
Matt. xv. 28.
John xi. 43.
Mark vii. 34.
Luke xviii. 42; iv. 39.
Matt. ix. 25; ix. 29.
Luke viii. 43, 47. Matt. ix. 22;
xiv. 36. Luke vi. 19.

out of him, and healed them all. When he used anything like means, he, as St Chrysostom observeth, proceeded in ways not only preternatural, but contrary to nature; as when he cured the blind man in St John's Gospel, anointing his eyes with clay and spittle: Διὰ πράγματος ἐπιτείνοντος τὴν πήρωσιν, ἀνεῖλε, *By a thing apt to increase* (or strengthen) *blindness, he took it away*[h]. So great in nature, so high for manner of performance, were the works of our Lord; they plainly were either the works, or they were done in the way of omnipotency.

John ix. 6.

They had also no less of goodness than of greatness Divine; they were all of them plainly works of piety, or works of charity and pity; of a holy nature and beneficial use; they were generally performed upon evidently reasonable occasions, or needs; for the succour and comfort of persons in some want or distress; or for instruction of the minds and reformation of the manners of men; for healing the sick, feeding the hungry, easing the afflicted, restoring men to their senses, freeing them from the Devil's tyranny; for helping men in disappointment and need, or for encouraging kindness and good neighbourhood among people, (to which purpose his first miracle done at Cana served;) for instilling or impressing some wholesome truth, as when the fig-tree withered at his command; for encouraging dutiful submission to governors, as when the fish was brought up with a piece of money in his mouth, furnishing him and St Peter to pay tribute: in fine, the nature and importance of his works St Peter thus well

John ii. 3.

Matt. xxi. 19; xvii. 27.

[h] Chrys. in 1 Cor. Orat. IV. [Opp. Tom. III. p. 263.]

SERM. XX.

expressed, saying of him; Ὃς διῆλθεν εὐεργετῶν, *Who went about doing good,* (or benefiting men,) *and healing all that were oppressed by the Devil; for God was with him:* and the Evangelist thus; *Jesus went about all the cities, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.*

Acts x. 38.

Matt. ix. 35; iv. 23; xv. 30.

Considering which things, we may well discern by what power and to what purpose Jesus did perform his admirable works; and may repel from our hearts all the cavils or calumnies forged by malicious and vain wits (such as those of Celsus and Julian) in derogation to them; we may particularly perceive how impudently false that suggestion was of the apostate Emperor; who said that *Jesus, while he lived, did nothing worthy hearing, except one suppose to heal cripples and blind folk, and to exorcise demoniacs in the villages Bethsaida and Bethany, to be great works*[1]: in opposition to which kind of suggestions, and for abundant confirmation of our purpose, we may consider some advantageous circumstances and concomitances of our Lord's performances.

They were, we may observe, not some few things done at one time, or in one place, among friends and partisans; but innumerably many and frequent, (a world of things, more than well could be recited, as St John telleth us,) done through a long course of time, for some years together, in

John xxi. 25.

[1] Ἐργασάμενος παρ' ὃν ἔζη χρόνον ἔργον οὐδὲν ἀκοῆς ἄξιον, εἰ μή τις οἴεται τοὺς κυλλοὺς καὶ κωφοὺς ἰᾶσθαι, καὶ δαιμονῶντας ἐξορκίζειν ἐν Βεθσαιδᾷ, καὶ ἐν Βηθανίᾳ ταῖς κώμαις, τῶν μεγίστων ἔργων εἶναι.—Cyr. adv. Jul. Lib. VI. [p. 191 E]

several places, before all sorts of people, many of them very ill-affected towards him. They were not done clancularly in a blind corner, among rude and simple people; but openly and visibly everywhere about Judæa, the most lightsome place for knowledge and goodness in the world; where the best worship of God most flourished, and all diabolical impostures were most detested, in the places there most public and conspicuous; so he could affirm and admonish them; *I spake freely to the world; I always taught in the synagogues, and in the temple, where the Jews from all places resort; and in secret have I done nothing:* they were done so apparently, that the people generally saw them, and acknowledged them; that scarce any man could be ignorant of them; that the most learned and considerate men took it for granted, that they were done; that adversaries could not deny the performance of them, although out of envy and ill-will they were ready to impute it to the worst causes devisable; that many of all sorts were convinced, and divers converted by them: as for the people, *Great multitudes,* saith St Matthew, one present, and a follower of our Lord, *came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus's feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel:* and, *The people marvelled, saying, It was never so seen in Israel; but the Pharisees said, He casteth out devils by the prince of the devils:* the matter of fact they could not offer, against conviction of

Acts xxvi. 26.

John xviii. 20.

Matt. xv. 30, 31;

ix. 33, 34.

SERM. XX.

sense, to question; but malice prompted perversely and foolishly to assign a bad cause thereof: the matter was so notorious, that St Peter could thus confidently appeal to the whole nation; *Ye men of Israel, hear these words; Jesus of Nazareth, a man approved,* ἀποδεδειγμένον, (or *demonstrated*) *unto you by miracles, and wonders, and signs, which God did by him in the midst of you; as you yourselves know.* The adversaries (such whom superstitious prejudices, obstinate humours, or corrupt affections, envy, pride, ambition, avarice, or the like, had made adversaries to him) did not only see the thing, but were affrighted with its consequence; *The chief priests,* it is said, *and the Pharisees gathered a council together, and said: What shall we do, for this man doeth many wonders? if we let him alone, all men will believe on him:* yes, indeed, notwithstanding all this watchful caution and fine policy of theirs, notwithstanding all the opposition and discouragement they could interpose, all their strugglings to smother his credit and doctrine, many were in their hearts convinced, even divers of such as were unwilling to believe, and ashamed or afraid to avow their persuasion; *Also,* it is said again, *of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue:* Nicodemus, an honest and ingenuous person, a man of honour, (but somewhat wary and timorous,) came secretly, and in the name (it seemeth) of many persons alike disposed with himself thus spake: *Rabbi, we know that thou hast come a teacher from God; for no man can do those things which thou doest, except God be with him.* As for the generality of the people,

Acts ii. 22.

John xi. 47, 48;

xii. 42;

iii. 2.

(the most unconcerned in such cases as to point of honour and interest, and thence the most impartial and sincere party,) they following their senses were greatly affected and astonished with what he did; taking him for a very extraordinary person; some in a gross and confused manner, others in a more distinct way of belief; *Some said he was John the Baptist; others, that he was Elias; others, Jeremiah, or one of the ancient Prophets risen up again: but many of the people* (more fully and exactly) *believed on him, saying, When Christ cometh, will he do more miracles than this man hath done?* SERM. XX. Mark vi. 14, 15. Luke ix. 19. John vii. 31; ii. 23.

We may also observe, that Jesus did not affect to perform wonders out of vanity, or to humour men's curiosity, but always upon inducements of piety and charity: most of them were performed occasionally at the desire of men, suggested by their needs; and all of them for their edification or comfort; that he therefore did not seek by them to acquire reputation, or applause to himself; nor by them designed to advance any private interest of his own, but singly aimed at the promotion of God's glory in them all: that in effect no secular advantage of dignity or wealth or pleasure did from them accrue to himself; but rather disgrace and obloquy, hatred and enmity, trouble and pain, did from them befall him; all the glory of them purely coming to God, and all the benefit to men. As he charged his Disciples, so he practised himself, doing all *gratis* and freely, without expecting or accepting any requital. He often studiously concealed his miracles, forbidding those who were concerned in them, or conscious of them, to publish them; so striving to decline or to stifle the honour, Matt. x. 8; viii. 4; xii. 16; ix. 30. Mark v. 43; vii. 36; viii. 26.

SERM. XX.

naturally emergent from them. When it was necessary or expedient they should appear, he disclaimed being the principal author of them, referring and ascribing them to God: *I can*, said he, *do nothing of myself*: and, *The word that I speak to you, I speak not of myself; but the Father who abides in me, he doeth the works*: and, *I seek not mine own glory; I receive not glory of men*: thus he professed, and so he practised: consequently the effect was, that (as it is expressed in the Gospels) *Fear*, or a pious reverence, *did seize all men; and they glorified God, saying, That a great Prophet is risen up among us; and, That God hath visited his people: All the people seeing it gave praise to God: All men were amazed at the mighty power, ἐπὶ τῇ μεγαλειότητι,* (or *majesty*) *of God: When the multitude saw it, they marvelled, and glorified God, which had given such power unto men.* And doth not so much glory from his performances resulting to God, so good an influence upon the hearts of men, evidently shew whence the power effecting them was derived? would the Devil be such an instrument of God's praise?

John v. 30; xiv. 10; viii. 49, 50, 54; v. 41. Luke vii. 16; xviii. 43. ix. 43; Matt. ix. 8; xv. 31.

We may also with St Irenæus observe[k], that Jesus, in performing his cures and other miraculous works, did never use any profane, silly, fantastic ceremonies; any muttering of barbarous names or insignificant phrases; any invocation of spirits, or inferior powers; any preparatory purgations, any mysterious circumstances of proceeding, apt to amuse people; any such unaccountable methods or instruments, as magicians, enchanters, diviners, circulatorious jugglers, and such emissaries of the

[k] Cf. Iren. II. 57. [32. Opp. p. 165. col. 2.]

Devil, or self-seeking impostors, are wont to use; but did proceed altogether in a most innocent, simple, and grave manner, with a majestic authority and clear sincerity, becoming such an agent of God as he professed himself to be. SERM. XX.

That also the whole tenor of his proceedings was directly levelled against the kingdom of darkness; against all the impiety, all the malice, all the filthiness, and all the fallacy thereof; at the casting wicked and impure spirits, not only from the bodies, but out of the souls of men; causing men not only to detest and defy them, but to loathe their qualities, and to eschew their works: this is that binding, disarming, rifling, and dispossessing the strong one, which Jesus alleged as an infallible argument, that he was not only no friend, but a mighty enemy to the infernal powers; an enemy, not only in disposition and design quite contrary, but in virtue and force highly superior to them: that we should worship God alone with most hearty reverence and love; that we should bear the same clear good-will to all men as we do to ourselves; that we should be strictly just, veracious, and sincere in our words and dealings, meek and humble in our spirits, pure and sober in all our enjoyments, (things perfectly opposite to the temper and interests of hell,) were things, which as our Lord constantly in his doctrine did inculcate, so he countenanced and furthered them by his works[1]; from whence assuredly we may collect, that they came from heaven, and were intended for the promoting God's service: hell would never contribute so much to its own disgrace and disadvantage, would Luke xi. 21. Matt. xii. 29.

[1] Cf. Tertull. Apol. cap. XXIII.

SERM. XX.

never so industriously concur to defeat and destroy itself; God plainly reaped the benefit by Jesus's works, he therefore certainly did plant them and bless them.

Upon these considerations it appeareth sufficiently, that in correspondence to the reason and exigency of the case, our Lord did perform innumerable works, which had impressed on them the truest and highest characters of divinity; the most peculiar grandeur, and perfectest goodness; the purest holiness of design, and the beneficial tendency proper to the works issuing from Divine power; so that supposing God should send the Messias into the world, or any great ambassador from himself, he could scarce possibly, he should not at least, all things considered, need to furnish him with more convincing attestations than he hath exhibited to our Lord. Whence we may well apprehend the validity of that argument, which our Lord himself suggested for assurance of St John the Baptist in his opinion concerning him, or rather for the satisfaction of St John's disciples; when John sent two of his disciples, with this inquiry, *Art thou he, or look we for another?* Jesus thus replied; *Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached; and blessed is he, whoever shall not be offended in me.*

Matt. xi. 3. Luke vii. 22.

VI. God most signally did attest to our Lord by miraculously raising him from the dead; or in that by a Divine power he raised up himself from the grave; which work, for the singular greatness

and high consequence thereof, together with the certain evidence that it was really performed, might alone suffice to confirm the verity of all our Lord's pretences; that he was the true Messias, the Son of God, the Saviour of the world, the Lord of all things, the Judge of all the world; most efficaciously to evince and persuade the most eminent and important parts of his doctrine (the immortality of our souls, the resurrection of our bodies, the just and wise providence of God over men, the dispensation of rewards and punishments hereafter, answerable to men's conversation and practice in this life). This, indeed, is the point, which invincibly guardeth and fortifieth all other testimonies; but it is so pregnant of considerations belonging to it, that it deserveth more time and room than we now can yield it; wherefore we choose rather at present to pass it over, than slightly to touch it, reserving it for a peculiar subject of discourse. SERM. XX.

VII. A further attestation was given to our Lord by the power of doing miracles in his name imparted to the Disciples[m]; who by him were appointed and authorized to prosecute the great design commenced by himself: not only his person, but even his name did great wonders; it cured diseases, it cast out devils, it surmounted nature, and subdued hell: whereby he, indeed, appears, for especial favour with God, personal excellency, dignity of office, importance of undertaking, incomparably to have surpassed all former Prophets and commissioners of God, by whose Acts iii. 16.

[m] Atqui omnis hæc nostra in illos dominatio et potestas de nominatione Christi valet, &c.—Tertull. Apol. cap. XXIII. [Opp. p. 23 c.]

SERM. XX.

ministry any law, covenant, or doctrine, hath been conveyed to men; never by delegation or in dependence upon any other person, never in any other person's name, were such works done. To the twelve Apostles at their first mission he among other instructions enjoined thus; *Cure the sick, cleanse the lepers, cast out devils; ye have freely received, freely give:* to the seventy disciples, sent out by himself to instil the rudiments of his doctrine and to admonish people of his approach, he gave this commission and charge; *In any city into which you enter, heal those which are sick therein; and say unto them, The kingdom of heaven is come near unto you:* he then adds; *Behold, I give you power to tread upon serpents and scorpions, and upon all the power of the enemy:* the success was, that, *They returned with joy, saying, Lord, even the devils are subject unto us through thy name.* At his departure he promised and foretold thus; *These signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover:* all which things were abundantly fulfilled; for a liberal communication of Divine power was granted to them, enabling them to perform the greatest works; so that, as St Luke telleth us, *By the hands of the Apostles many wonders and signs were done among the people;* the performance of which was so notorious, that upon knowledge and in confidence thereof, *There came,* saith the holy historian, *a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were*

Matt. x. 8.

Luke x. 8, 9, 19;

x. 17.

Mark xvi. 17, 18.

Acts ii. 43; v. 12.

Luke vi. 17, 18.

SERM. XX.

vexed with unclean spirits, and they were healed every one. The like power also was by the Apostles derived unto others, in such kind and measure, as the carrying on Jesus's great design (the propagation of God's truth and the edification of his Church) did require; by succession it was transmitted through several ages, and visibly continued so long, as such extraordinary means were useful or expedient for the conviction and conversion of the world; most of the first Fathers of the Church do expressly testify concerning remainders thereof in their times: *It is not possible* (saith St Irenæus for one instance, among others innumerable) *to tell the number of the graces* (or special gifts) *which the Church through the whole world receiving from God doth, in the name of Jesus Christ, crucified under Pontius Pilate, daily perform for the succour of the nations,* &c.[n] And remarkable is the confidence of Tertullian, reporting the effects of this power in his time: he in his apologetic speech for the Christians even dares to provoke the Ethnic governors to trial, and to lay the issue concerning not only the truth of Christian doctrine, but the lives and safety of its professors thereon; *Let,* saith he, *any person, manifestly possessed with the Devil, or one who is deemed to be rapt with a Divine fury, be set before your tribunals; that spirit, being commanded by a Christian to speak, shall as truly there confess himself to be a devil, as otherwhere a god—if he do not so confess, not*

Acts viii. 17. Heb. ii. 4. Rom. xv. 18, 19.

[n] Iren. II. 57. [32. Οὐκ ἔστιν ἀριθμὸν εἰπεῖν τῶν χαρισμάτων, ὧν κατὰ παντὸς τοῦ κόσμου ἡ ἐκκλησία παρὰ Θεοῦ λαβοῦσα, ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, τοῦ σταυρωθέντος ἐπὶ Ποντίου Πιλάτου, ἑκάστης ἡμέρας ἐπ' εὐεργεσίᾳ τῇ τῶν ἐθνῶν ἐπιτελεῖ.—Opp. p. 166. col. 2.]

SERM. XX.

daring to lie, even there spill the blood of that procacious Christian: What, adds he, *is more manifest than that work? what more faithful than that probation? Stand not to these sayings, if your eyes and ears will suffer you*[o]. The like assertions and challenges might be produced out of divers other Fathers.

Neither perhaps is the communication of this Divine virtue so ceased now, that it would be wanting upon any needful occasion[p]; the frequent performance of such works among them in whom faith by abundance of other competent means may be produced and confirmed, unto whom also the first miracles are virtually present by the help of History and good reason, is, indeed, nowise necessary, nor perhaps would be convenient; but did the same pious zeal for God's honour, and the same charitable earnestness for men's good, excite any persons now to attempt the conversion of infi-

[o] Tertull. Apol. cap. XXIII. [Opp. p. 22 D.] [Edatur hic aliquis sub tribunalibus vestris, quem dæmone agi constet. Jussus a quolibet Christiano loqui spiritus ille, tam se dæmonem confitebitur de vero, quam alibi deum de falso..... Nisi se dæmones confessi fuerint, Christiano mentiri non audentes, ibidem illius Christiani procacissimi sanguinem fundite. Quid isto opere manifestius? quid hac probatione fidelius?]

[p] Τῆς μὲν δυνάμεως ἐκείνης οὐδ' ἴχνος ὑπολέλειπται.—Chrys. de Sacerd. IV. [Opp. Tom. VI. p. 35.] Vid. in Joh. Hom. XXIV. [Tom. II. p. 650.] in Ps. CXLII. [Tom. I. p. 875.]

Aug. de Bapt. III. 13. [Opp. Tom. IX. col. 116 F.] [Neque enim temporalibus et sensibilibus miraculis adtestantibus per manus impositionem modo datur Spiritus Sanctus, sicut antea dabatur ad commendationem rudis fidei et Ecclesiæ primordia dilatanda.] Retract. I. 13. [Opp. Tom. I. col. 20 E.] Item quod dixi, *Nec miracula illa in nostro tempore durare permissa sunt,* .... verum est quidem; non enim nunc usque, cum manus imponitur baptizatis, sic accipiunt Spiritum Sanctum, ut loquantur linguis omnium gentium; aut nunc usque ad umbram transeuntium prædicatorum Christi sanantur infirmi..... Sed non sic accipiendum est quod dixi. ut nunc in Christi nomine fieri miracula nulla credantur.]

SERM. XX.

dels to the sincere Christian truth, I see no reason to doubt, but that such persons would be enabled to perform whatever miraculous works should conduce to that purpose; for *The Lord's hand is not shortened,* the grace of Christ is not straitened, the name of Jesus hath not lost its virtue. Isai. lix. 1; l. 2.

VIII. God did attest to our Lord by accomplishing his prediction and promise, in a plentiful effusion of the Divine Spirit upon his Church and disciples, for their perfect instruction and guidance, for their support and comfort, for enabling them to convince and convert men to him; *When* (said our Lord to them before his decease, concerning this attestation) *the Comforter is come, whom I will send to you from my Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:* and, *Tarry ye* (said he again, after his resurrection) *in the city of Jerusalem, until ye be endued with power from on high.* Acts ii. 2, 3, 4; x. 44, 45; v. 32. John xv. 26. 1 John v. 7, 8. Luke xxiv. 49. Acts i. 4; ii. 33;

Accordingly soon after our Lord's ascension, as the Holy Spirit was conspicuously dispensed, upon various occasions, in divers proportions, and in different ways, according to the exigencies of things, for the edification and enlargement of the Church; so especially at Pentecost it was in a most solemn manner and abundant measure poured forth upon the whole Church and each member of it; For then, saith St Luke, the disciples (to the number of one hundred and twenty persons) being gathered together, with one accord, in one place; *Suddenly there came a sound from heaven as of a rushing mighty wind,* (which was a most proper emblem of the Holy Spirit's nature and powerful efficacy,) *and it filled all the house where they were sitting,* (which iv. 31; viii. 17; x. 44; xi. 15; xiii. 52; xix. 6. 1 Cor. xii. Acts i. 15; ii. 1—4.

SERM. XX.

then typified the Catholic Church, through which the Holy Spirit was to be diffused, to animate and actuate it;) *and there appeared unto them cloven tongues like as of fire,* (denoting the various gifts and graces imparted for expression of God's praise and propagation of his truth[q], which were to be enlivened by fervent charity, zeal, and devotion,) *and it sat upon each of them,* (implying, that every faithful Christian constantly should partake of this heavenly benefit, according to his need;) *and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance:* that is, they were perfectly inspired, so that each was endowed with the gift of speaking a language before unknown to him; which was a miracle very great, and most pertinent; to learn a strange tongue requiring much time and great pains; the speaking such tongues being then very serviceable to the promulgation of the Gospel: all which event was very public and notorious; for that at that festival-time *There were,* saith the divine historian, *dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised about, the multitude came together, and were confounded, because that every man heard them speak in his own language —the wonderful things of God.*

Acts ii. 5, 6, 7, 11;

This was therefore a general attestation to our Lord, pregnant and clear as could be, both for conviction of unbelievers and confirmation of the faithful; the which effects it had; so that in virtue thereof, St Peter having explained the design of

[q] Μεριζομέναις δὲ, διὰ τὸ τῶν χαρισμάτων διάφορον.—[Greg. Naz. Opp. Or. XLI. Tom. I. 740 D.]

it, *Three thousand souls were added to the Church;* and all *did continue stedfastly in the apostles' doctrine and fellowship.* Acts ii. 41, 42.

Besides also it was an illustrious pledge of that inestimable gift, to be perpetually communicated to the Church for its edification, and to each Christian for his direction and assistance in religious practice, according to the evangelical covenant; the which is a standing witness, attesting to our Lord, in the heart and conscience of every good man, according to that of St Peter: *And we are his witnesses of these things; and so is the Holy Ghost, whom God hath given to them that obey him:* he, indeed, keeping his residence and exerting his power in all pious souls; shining into their minds with the true heavenly light, (that pure and perfect wisdom, which is from above;) kindling charity, devotion, comfort, and joy in their hearts; supporting them in trials and temptations; raising their affections and desires above this present transitory world; disposing them to relish spiritual things, and to entertain themselves with the hopes of future blessedness; doth assure them, that Jesus is the Lord; doth seal to them the truth of his doctrine, the reality of his promises, the efficacy of his grace, the wonderful greatness of his love and goodness toward them; so that hence that is abundantly verified which St John telleth us, *He that believeth on the Son of God hath the witness in himself*[r]. Acts v. 32. Eph. i. 18. 2 Cor. iv. 6. 1 Cor. xii. 3. Rom. viii. 16. Gal. iv. 6. 2 Cor. i. 22; iv. 2; v. 5. Eph. i. 13; iv. 30. 1 John v. 10.

There are divers other considerable attestations to our Lord; such as the divine sublimity of his

[r] Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ. —1 John v. 10.

SERM. XX.

doctrine, discovering itself to enlightened minds to shine from heaven; the testimony of God's Spirit to the hearts and consciences of good and faithful people, assuring them that Jesus is the Lord, and sealing to them the truth of his doctrine; the operation of God's grace in production of moral virtues, or the purgation of heart and amendment of life flowing from faith in him, the efficacy of prayers in his name offered to God; all the joys, and comforts, and happy fruits springing from Christian devotion; the good effects the Gospel hath had in reformation of the world inducing many great benefits, and preventing mischiefs therein: but these and the like, being not so public, so distinctly observable, so easily drawn into argument apt to convince the incredulous, I shall pass over; adding but one more of a more general and conspicuous nature.

IX. Lastly, God hath attested unto our Lord by the wonderful success which hath attended his Gospel in its conveyance and propagation: its, in so short a time, so generally prevailing in the hearts of men, triumphing over the mightiest oppositions, subduing the world to the faith and obedience of itself, accomplished by means to appearance so insufficient, and by ways so improbable, may seem to reason no less a miracle of Providence against the course of human affairs, than the rest performed by him, or for him, were miracles to sense, above the power of natural causes, both arguing the presence and assistance of omnipotency: the work was a victory over the world and over hell, achieved by the faith of Jesus; and that a very strange one, whether we consider the

combatants who fought for him, or the adversaries against whom, or the weapons by which or the manner how they strove, or the very cause itself, which they maintained for him.

They were not many wise, not many mighty, not many noble, but a very few, mean and poor, unlearned and simple men, whom no outward circumstances commended to human regard, no worldly advantage furthered in pursuance of their design, who had nothing visible to rely on, to hearten, to support them in their endeavours: a few fishermen, publicans, tent-makers, and other persons of like quality, education, improvement, and capacity, were the instruments of this great work; those brave soldiers of Christ, who boldly set themselves in array against all his adversaries: and what adversaries were they? who, but all the majesty and authority, all the force and violence, all the policy and craft, all the wit, learning, wisdom, and eloquence, all the passion and rage of men, all the power, cunning, and malice of the cursed spirits; in short, all the forces and endeavours of earth and hell combined against them[s]. They were to check and control the ambitions, interests, pleasures of mighty emperors and potentates; whose assumed divine honours they decried as vain and wicked; whose commands they

1 Cor. i. 26. Acts iv. 13.

[s] Clemens Alexandrinus well says, that no philosophy would have endured such a test, or endured such a shock of persecution.

Καὶ τὴν μὲν φιλοσοφίαν τὴν Ἑλληνικὴν εἰὰν ὁ τυχὼν ἄρχων κωλύσῃ, οἴκεται παραχρῆμα· τὴν δὲ ἡμετέραν, &c. Strom. VI. [Opp. Tom. II. p. 827.]

Καίτοι γε μυρίων ὅσων κωλυμάτων γενομένων πρὸς τὸ μὴ ἐπισπαρῆναι τὴν Ἰησοῦ διδασκαλίαν τῇ οἰκουμένῃ.—Orig. cont. Cels. Lib. VII. p. 349.

SERM. XX.

reprehended as unjust and impious; to whose power and pleasure they prescribed restraints, declaring them obliged to contain their practice within bounds of piety, equity, and temperance: they were to suppress the credit and the gain of all priests or ministers of Religion in the world, whose doctrines they condemned as vain and silly, whose practices they reproved as vile and damnable: they were to confute all the subtlety of philosophers, all the eloquence of orators, all depths of learning, and improvements of reason or wit; impugning the opinions famous and current among men as false, or slighting them as frivolous: they were to overbear and master the prejudices of all people, fortified by natural inclination and temper, by countenance of long tradition and custom; by education, by public laws, and all so mighty enforcements: they were to charge with reproach all ages past, and the ancestors of all people in the world, (those of one small people only in part excepted,) of very gross ignorance and error, of sottish folly, of heinous wickedness and impiety: they were to sustain all the slanders, reproaches, and persecutions which the resolute opposing so many interests, humours, and opinions inevitably would produce: they were beside vigorously to assault Satan and all his complices; to beat down his worship, and overturn his domination; to baffle all his craft and might, to stop his mouth, to bind his hands, to tread upon his neck.

All these great exploits they were to achieve in a most quiet and peaceable manner, in a way most plain and simple, without any terror or tumult, any sleight or artifice, any plausibility of

language, or subtlety of reasoning; without applying either any rude violence or sly allurement: they were, indeed, little more than barely to report a story, and to affirm it true of their own knowledge, adjoining in connexion with that story some plain honest rules of life here in this world, and denouncing some consequences on the belief of their story and the practice of their rules in another world hereafter. These things it was their business to tell simply, and to aver confidently, charging men at their utmost peril to believe them; boldly condemning whatever thing and what person soever should oppose their report or doctrine: they were not to assay the persuading this or dissuading from the contrary by fine strains of speech, or with acute *enthymemes;* but to propose it without care or circumstance, in such a homely dress and naked plainness of speech, that even children and idiots might easily comprehend the main of their sense and drift: all the strength, the ornament, the charm of their discourse consisted in the clear sincerity shining through it; joined with a constant adherence to their doctrine, an earnest diligence in promoting it, an admirable patience in joyfully suffering all contumelies and adversities incident to them for its sake; accompanied also with a blameless innocence and integrity of life, a sweet calmness of mind and meekness of behaviour, together with a kind and charitable disposition toward all men: these were all the human or natural weapons of their warfare; with which alone, God's help concurring, they did (to use St Paul's words) *Pull down strong holds, and cast down imaginations, and every high thing that*

SERM. XX.

2 Cor. iv. 7; xii. 9.

1 Cor. ii. 4.

2 Cor. x. 4, 5.

SERM. XX.

exalteth itself against the knowledge of God; bringing into captivity every thought to the obedience of Christ: in this strange manner did they maintain their cause:

A cause indeed, which of itself did not seem likely to prosper in the world, having in itself so little of plausibility, and affording to the embracers thereof so very small encouragement[t]: which enjoined to its followers the worship and imitation of a Person lying under extreme disadvantages in the eye of man; who had lived in a very mean condition, and had suffered a most ignominious death; whom therefore to be obliged to adore and obey could not but to the ordinary sense of men appear very offensive: which again recommended a doctrine little grateful, or rather very cross, to the natural propensions, to the current principles, to the secular advantages of men; which indulged men in nothing that they were apt to like, but greatly curbed and checked them in the use of their liberties, gratification of their fancies, and enjoyment of their pleasures; which much disparaged all the pleasing goods, and all the flattering glories of the world; charging men never much to affect or seek them, sometimes utterly to quit and renounce them; freely choosing in their stead to undertake a cross with all its pains and disgraces, which propounded it as an essential ingredient of itself, or a condition necessary for all that should avow it, to circumcise the heart, to mortify the deeds of the body, to crucify the flesh with its affections and lusts; to cut off right hands, and pull out right eyes; to part with

Rom. viii. 13.
Gal. v. 24.

[t] Vide Chrys. Or. LXI. Tom. VI. p. 635.

SERM. XX.

all their fortunes, to hate their relations, to sacrifice their lives, if they were thereto called, for its sake; which rendered men, as it were, dead to all present fruitions, and unconcerned in all hopes here; engaging them entirely to place their contents and happiness in a reversion of things invisible and future: they, in fine, did hold forth a doctrine to the sense of flesh and blood full of most rigid laws, severe rules, harsh conditions, and hard sayings, apt to choke the faith of men, and to obstruct its entertainment with them. John vi. 60.

Now that a handful of such persons, against such obstacles, in ways so preposterous, and different from the course of human proceedings, were able to render so unlikely a cause so absolutely victorious[u]; so that suddenly all the might, wit, and eloquence of men did stoop unto it, and serve under it; that the majesty of the greatest princes gladly veiled thereto, that the prudence of statesmen cordially did approve it, that all the learning of the world yielded itself up captive and tributary thereto, that all superstition vanished before it, and all the force of hell sunk under it; is it not a huge argument, that God himself did in favour thereof interpose his omnipotent arm; that to the Lord of hosts, unto whom, as king Asa said, *It is nothing to help, whether with many, or with them that have no power:* to whom it is indifferent *To save by many* 2 Chron. xiv. 11. 1 Sam. xiv. 6.

[u] Τὸ ῥῆμα ἐκεῖνο, τὸ, οἰκοδομήσω μου τὴν ἐκκλησίαν, τοῦτο πάντα εἰργάσατο· τοιοῦτοι γὰρ οἱ τοῦ Θεοῦ λόγοι, ἔργων δημιουργοί, ἔργων θαυμαστῶν καὶ παραδόξων, &c.—Id. ibid.

Πῶς οὖν τοσοῦτον καὶ τηλικοῦτον πρᾶγμα, μετὰ τοσούτων κωλυμάτων καὶ πέρας ἔσχεν οὕτω λαμπρὸν, καὶ ἔκβασιν μαρτυροῦσαν τῇ ἀληθείᾳ, εἰ μὴ θεία τις καὶ ἄμαχος δυνάμις ἦν τοῦ ταῦτα προειπόντος, καὶ τελέσαντος; &c.—Ibid. p. 637.

SERM. XX.

or by few) this glorious victory is to be ascribed, who thereby pleased to accomplish his ancient promises, to maintain his holy truth, to further the salvation of his creatures, to promote his own glory, and especially to magnify the name of his only beloved Son Jesus, our ever blessed Lord? to whom for ever and ever be all praise. Amen.

Rom. xv. 8.

[Having thus largely endeavoured to shew, that Jesus our Lord is the Messias, and consequently supposing the truth of the Christian doctrine; let us now briefly recapitulate and explain in what manner and in what respects the New Testament represents him as Christ; how, according to that, Jesus was signally chosen and consecrated by God, in a manner supereminent, to all the offices denoted by the title Christ, (the office prophetical, regal, and sacerdotal,) and how he effectually doth execute them.

Acts x. 38.

Him, saith St Peter in general, *God anointed with the Holy Spirit and power:* God anointed him, not with an external affusion of material oil, (as neither were the Patriarchs, nor king Cyrus, who are yet called the Christs of God;) that was only a ritual and symbolical business; but with a real infusion of Divine grace and power, qualifying and enabling him perfectly to execute all those great and extraordinary functions. With this gladsome oil he was thoroughly anointed and replenished above measure: with this he was sanctified from the womb; when the power of the Highest did overshadow him at his conception: with this at his Baptism he was solemnly and visibly inaugurated; when the heavens were opened unto him, and the Spirit of God descended upon him as a dove, and

Ps. xlv. 7. Luke iv. 1. John iii. 34.

Luke i. 35.

Matt. iii. 16.

came upon him: with this in all the course of his life and ministry he was continually accompanied; the virtue of it being discovered and diffused in most sensible effects of wise and gracious discourse, holy and blameless conversation, wonderful and glorious performances, for the honour of God and the benefit of mankind, to the delight and consolation of all well-disposed minds: *God anointed Jesus of Nazareth,* saith St Peter in the Acts, *with the Holy Ghost; who went about doing good, and healing all that were oppressed of the Devil; for God was with him.* He was by this spiritual unction constituted in right and in effect a Prophet, a King, a Priest. Acts x. 38.

1 First, a Prophet: for they were not mistaken, who, upon his raising the widow's child, were amazed, and glorified God, saying, *That a great Prophet was raised up among them, and that God had visited his people.* Nor they (in St John's Gospel) who, reflecting upon another great miracle, (feeding multitudes with five loaves and two little pickled fishes,) brake into this confession; *This is in truth that Prophet who was to come into the world.* And the Disciples well described him, who styled him a *Prophet mighty in word and deed, before God and all the people.* He was so[x], as having an extraordinary commission from God, declared by vocal attestation of God himself from heaven, by express testimony of St John the Baptist, (the person of most remarkable sanctity and greatest authority in his time,) by the performance of innumerable and incomparable signs and works miraculous; (arguments in the highest degree and Luke vii. 16. John vi. 14. Luke xxiv. 19.

[x] Εἷς ἐστιν ὑμῶν ὁ καθηγητὴς, ὁ Χριστός. —Matt. xxiii. 8.

SERM. XX.

to the utmost possibility sufficient to assert and confirm it). He was also in greatest perfection qualified for the exercise of that function, by inspiration complete and unlimited; by disposition of mind altogether pure and holy; expressed in a continual practice of life void of all sin and guile; by an insuperable courage and constancy, a transcendent wisdom and discretion, an incomparable meekness and patience, a most winning sweetness and goodness, a most powerful awfulness and majesty, shining in all his discourse and demeanour.

1 Pet. ii. 22. 2 Cor. v. 21. 1 John iii. 5.

Suitable also to the authority of his commission and the qualifications of his person, were the weight and the extent of the doctrine he in God's name revealed; it concerning no less than the salvation of mankind, and reconciliation of the world to God; the entire will of God, and whole duty of man; with all the laws and precepts, the covenants and conditions, the promisings and threatenings, relating to our future state. He did not (as other Prophets have done) prophesy about the constitution of one particular law, Religion, or covenant; about the reproof or reformation of one state, the judgment or fate determined to one nation; but his design reached to the instruction and conversion of all people, in all places, through all times, to the settling of a law and covenant absolutely universal and perpetual: mysteries he brought forth never before revealed, and decrees never to be reversed; to the final doom of all the world did his prophetical denunciations extend. So is he a Prophet. Such he was in his temporal appearance and administrations upon earth; and such he continues

for ever in heaven; from thence upon all occasions by his holy Spirit imparting to his faithful people all needful instruction in truth, direction in practice, admonition to duty, and comfort in trouble. He is also such by the ministry of his servants, whom he hath appointed, and whom he assists, to instruct and guide us.

2 He is also a King, by many unquestionable titles, of a great and extensive authority, exercising it to the best effects and purposes. He is a King by nature and birth; as the only Son of God, partaker of his eternal power and majesty; for therefore to him it was said, *Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre:* and as the Son of David; for of him the angel said, *The Lord God shall give unto him the throne of David his father, and he shall reign over the house of David for ever; and of his kingdom there shall be no end.* He is also a King by Divine designation and appointment; for, *Let all the house of Israel,* saith St Peter, *know assuredly, that God hath made him Lord and Christ;* and, *The Father hath given him authority to execute judgment, because he is the Son of man* (or as such). He is also king by merit and purchase; for, *He for the suffering of death was crowned with glory and honour; He was obedient to death, even the death of the cross; therefore God super-exalted,* ὑπερύψωσε, *him, and bestowed,* ἐχαρίσατο, *on him a name above every name; To this end he both died and rose again, that he might lord it,* ἵνα κυριεύσῃ, *over both the dead and living.* He is King also by conquest; having delivered us out of the power of darkness, and freed us from the vassalage of sin; *Having spoiled*

Heb. i. 8. Isai. ix. 6.

Luke i. 32, 33.

Acts ii. 36.

John v. 22, 27.

Heb. i. 2; ii. 9.

Phil. ii. 8, 9.

Rom. xiv. 9.

Col. i. 13.

SERM. XX.

Col. ii. 15. Luke i. 71, 74, 75. Tit. ii. 14. Rom. vi. 22. John viii. 36. Matt. xi. 29.

principalities and powers, made a shew of them openly, and triumphed over them; Having delivered us from our enemies, and from the hand of all that hate us; that we being delivered from our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. He is also a King by our election and free choice, we having voluntarily put ourselves under his protection, and submitted to his command, and taken upon ourselves his yoke, and vowed everlasting fealty to him in our Baptism. Such a right he hath of governing.

As for the extent of his kingdom, it is in all respects boundless, both for place and time; it is universal and perpetual. He is the eternal King of all the world: *God hath so exalted him and given him a name above all names, that to the name of Jesus every knee should bend, whether of things in heaven, or things upon earth, or things under the earth; To him that sitteth on the throne, and to the Lamb,* by every creature *in heaven, and in the earth, and under the earth,* are jointly to be ascribed *the blessing, and the honour, and the glory, and the power, for ever and for ever.* He is constituted *ὑπεράνω πάσης ἀρχῆς, Above all rule, and authority, and domination, and every name that is named, not only in this world, but in that which is to come:* it is his just title and proper badge, *The King of kings, and Lord of lords;* to whom all nations are vassals, yea all creatures are subject and tributary. But he in especial manner is King over his Church; that peculiar people, whom he hath especially purchased to himself by his merits and blood; whom he hath subdued to his obedience by the

Phil. ii. 9, 10.

Rev. v. 13; xix. 16; i. 5.

Eph. i. 21. Col. ii. 10. Matt. xxviii. 18; xi. 27. John iii. 35; xiii. 3; xvii. 2. 1 Tim. vi. 15. Eph. i. 22. Rev. xvii. 14.

Acts xx. 28.

sword of his word, and by the prevailing virtue of his Spirit; that mystical Zion, in which it is said that God will place his reign and residence for ever; that heavenly city, whereof all the saints are fellow-citizens, and he the sovereign Head and Governor; *God hath*, saith St Paul, *put all things under his feet, and hath given him head above all things to the Church.* In respect to which both the evangelical dispensation here, and the future state of bliss hereafter, are called the kingdom of heaven. Over this he reigns, enjoying all royal prerogatives, exercising all royal administrations, and dispensing most royal munificences. He hath in this his kingdom established most righteous and wholesome laws; the which his subjects are by him obliged and enabled to obey. He constantly defendeth and protecteth his subjects from all invasions and assaults of their enemies (intestine enemies, their own lusts; external enemies, the devil and the world). He provides for all their needs and wants; he supports them in all their distresses and troubles. He exercises judgment over them; distributing fit rewards and punishments with exquisite justice and equity (most liberal rewards to the loyal and obedient; most severe punishments upon obstinate offenders and rebels). He lastly restrains and suppresses, defeats and destroys, all the adversaries to his royal dignity and to the welfare of his good subjects, both visible and invisible, temporal and spiritual: *Out of his mouth* (as it is in the Apocalypse) *there goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; These mine enemies,* (he shall one day

Ps. cxxxii. 13.
Rev. iii. 12; xxi. 2.
Heb. xii. 22.
Gal. iv. 26.
Eph. ii. 19; i. 22.
Col. ii. 15.
Rev. xix. 15.
Ps. ii. 9.

SERM. XX.

say) *which would not that I should reign over them, bring them hither, and slay them before me; He must reign,* saith St Paul, *till he hath put all enemies under his feet.* Thus is he a King, endued with sovereign right and power, crowned with glorious majesty, enjoying all pre-eminences, and exercising all acts suitable to regal dignity.

Matt. xxv. 31, &c. Luke xix. 27. 1 Cor. xv. 25.

3 He is likewise a Priest[y], and that much above an ordinary one; διαφορωτέρας τέτευχε λειτουργίας, *He hath obtained a more excellent function* (as the Apostle to the Hebrews speaketh) than ever any other priest had. *Every high priest,* saith the Apostle to the Hebrews, *is appointed to offer gifts and sacrifices.* He did, as such, once offer up an oblation, in worth and excellency far surpassing all the sacrifices and oblations that ever were made; (all the fattest hecatombs that ever were sacrificed, all the gold and precious stones that ever were dedicated, all the spices and perfumes that ever were kindled into incense upon altar, were but vile and sordid, were ineffectual and unacceptable, in comparison thereto;) a willing oblation he made upon the altar of his cross of himself, (his most innocent, most pure, most spotless, and unblemished self), of his most glorious body, (the temple of the Divinity,) of his most precious blood, of his dear life, for the life of the world and redemption of mankind; for the propitiation of our sins and the sins of the whole world; an oblation which alone could appease God's wrath, and satisfy his justice, and merit his favour towards us.

Heb. viii. 6; iii. 1; viii. 3. 1 Pet. i. 18, 19. Heb. ix. 9; vii. 26, 27; x. 10, 5; ix. 12. Eph. v. 2. John x. 17; vi. 51. 1 John ii. 2.

[y] Ἀρχιερεὺς τῆς ὁμολογίας ἡμῶν.—Heb. iii. 1.

SERM. XX.

He doth also (which is another sacerdotal performance) intercede for us; he intercedes as an advocate for the pardon of our sins; *If any man sin, we have an advocate with* (or *to*) *the Father, Jesus Christ the righteous.* He intercedes for the acceptance of our services, (whence we are enjoined to do all things, to pray, to give thanks in his name;) for the granting our requests; for grace and assistance; for comfort and reward; for all spiritual blessings and advantages to be conferred upon us; he thus pursuing the work of salvation by his propitiatory sacrifice begun for us; whence, as the Apostle to the Hebrews saith, *He is able to save to the uttermost those that by him come to God, seeing he ever liveth to make intercession for us.*

1 John ii. 1. 1 Tim. ii. 5. John xiv. 13; xv. 16; xvi. 23, 24. Eph. v. 20. Heb. v. 7. Eph. i. 3, 6. Heb. vii. 25.

He doth also perform the priestly function of blessing; blessing the people in God's name, and blessing God in the people's behalf; as did that illustrious type of his, Melchizedek; (*Blessed,* said he, *be Abraham of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thy hand*). So hath Jesus effectually pronounced all joy and happiness to his faithful people; he pronounced blessedness to them in his sermons; he blessed his disciples at his parting; *Lifting up his hands, he blessed them,* saith St Luke; *God in him,* saith St Paul, *hath blessed us with all spiritual blessings in heavenly places,* (or *in heavenly things;*) and, *God,* saith St Peter, *having raised up his Son Jesus, sent him to bless us in turning every one of us from his iniquity:* and at the last day he will utter that comfortable benediction; *Come,*

1 Chron. xxiii. 13. Lev. ix. 22, 23. Numb. vi. 23. Gen. xiv. 19, 20. Matt. v. 1 &c. Luke xxiv. 50. Eph. i. 3. Acts iii. 26. Matt. xxv. 34.

SERM. XX.

ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. So is Jesus a true and perfect Priest. And

So, finally, in all respects, is Jesus God's anointed, and the Christ of God; as the great Prophet and Doctor; as the Sovereign King and Prince; as the High Priest and Advocate of his Church. And, indeed, that he is so is the fundamental point of our Religion; which the Apostles did peculiarly testify, preach, and persuade; the sincere belief of which doth constitute and denominate us Christians.

4 The consideration whereof ought to beget in us a practice answerable to the relations between him and us; grounded thereupon.

If Jesus be such a Prophet, we must, with careful attention, and a docile mind, hearken to his admonitions and instructions[z]; we must yield a steady belief to all his doctrine, and we must adhere constantly thereto, and we must readily obey and practise what he teaches.

If he be a King, we must maintain our due allegiance to him, pay him honour and reverence, submit to his laws and commandments, repose trust and confidence in him, fly to his protection and assistance in all our difficulties and needs.

If he be a Priest, we must with sincere faith and hope apply ourselves unto him for, and rely upon his spiritual ministeries in our behalf; sue for and expect propitiation of our sins by virtue of his sacrifice; the collation of all spiritual gifts from his intercession; all comfort, joy, and felicity

[z] Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μή ποτε παραρρυῶμεν· &c.—Heb. ii. 1, &c.

in consequence of his effectual benediction: *Having,* (so the Apostle to the Hebrews admonisheth us,) *a great Priest over the house of God, let us draw near with a true heart in full assurance of faith.* Heb. x. 21, 22.

In short, if Jesus be Christ, let us be Christians; Christians, not only in name, in outward profession, in speculation and opinion, but in very deed and reality, in our heart and affection, in all our conversation and practice: *Let every one that nameth the name of Christ* (that is, who confesseth Jesus to be Christ, and he himself to be his follower) *depart from iniquity.*] 2 Tim. ii. 19.

Now the God of peace, that brought from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. Heb. xiii. 20, 21.

SERMON XXI.

JOHN I. 14.

And we beheld his glory, the glory as of the only begotten of the Father.

SERM. XXI.

THAT Jesus Christ our Lord is the μονογενὴς, *The only Son of God,* that is, the Son of God in a peculiar and high manner, otherwise far than any creature can be so termed, St John doth here (and in several other places) suppose, or assert plainly; and it is a great point of the Christian doctrine, a special object of our faith. To shew the truth of which, to explain how it is to be understood, and to apply the consideration thereof to our practice, shall be the subject and scope of our present discourse.

John i. 18; iii. 16, 18. 1 John iv. 9.

1 That the Messias, designed by God to come into the world for the restoring and reconciling mankind unto God, was in an especial manner to be the Son of God, even the ancient prophets did foretel and presignify; *Thou art my Son, this day have I begotten thee,* saith God of him in the second Psalm. And of him, that which in the first less perfect sense was spoken to king Solomon, (who as the son and heir of David, as the builder of God's house, as a prince of peace, reigning in great

Ps. ii. 7. Heb. i. 5. Acts xiii. 33.

SERM. XXI.

glory, wealth, and prosperity; as endued with incomparable wisdom, did most signally represent and prefigure him,) was chiefly intended for him, and did more exactly agree to him; *He shall be my son, and I will be his Father; and I will establish the throne of his kingdom over Israel for ever:* and again; *He shall cry unto me, Thou art my father, my God, and the rock of my salvation: Also I will make him my firstborn, higher than the kings of the earth.* And accordingly it was, even before our Saviour's appearance, a persuasion commonly passing among the Jews, (both learned and unlearned,) that the Messias should be the Son of God; as may be collected from several passages in the New Testament; in which being the Christ and being the Son of God are conjoined as inseparable adjuncts, whereof one did imply the other, according to the sense then current, and previous to the embracing our Lord's doctrine. For Nathanael, we see, was no sooner persuaded, that Jesus was the Christ, but he (according to his anticipation, common to the people) confesseth thus; *Rabbi, thou art the Son of God; Rabbi, thou art the King of Israel.* Martha in like manner being moved to declare her faith concerning Jesus, expresseth it thus; *Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world:* and likewise doth St Peter, in the name of all his brethren, the Apostles; *We have believed, and have known, that thou art the Christ, the Son of the living God.* St John the Baptist also doth thus express his belief and yield his testimony concerning Jesus; *And I said, and bare record, that this is the Son of God.* Yea even

1 Chron. xxii. 10; xxviii. 6. 2 Sam. vii. 13. Ps. lxxxix. 26, 27. Heb. i. 5.

John i. 49; xi. 27; vi. 69. Matt. xvi. 16.

John i. 34.

SERM. XXI.

Mark xiv. 61. Matt. xxvi. 63; the high priest himself implied the same, when examining our Lord he said, *Art thou the Christ, the Son of the Blessed? I adjure thee by the living God, tell us, whether thou be the Christ, the Son of God:* supposing that to be the Christ and to be the Son of God would concur in the same person. Yea, the devils themselves had learned this, who cried out, *What have we to do with thee, Jesus, thou Son of God?*

viii. 29. Mark i. 24. Luke iv. 41, 34.

Thus did the ancient Scriptures intimate, and thus were God's people generally persuaded about the Messias; and that he is indeed the Son of God, the evangelical Scripture doth everywhere teach us, calling him not only at large the Son of God, but more emphatically the ἀγαπητὸς, (*The darling Son of God;*) the υἱὸς τῆς ἀγάπης, *Son of God's love;* the υἱὸς ἀληθινὸς, *God's true Son,* (that is, such most properly, in a most excellent manner incomparably representing and resembling God;) the ἴδιος υἱὸς, (*God's proper,* or *peculiar Son;*) the πρωτοτόκος, *God's firstborn;* God's υἱὸς μονογενὴς, *His only-begotten Son:* all which epithets import somewhat of peculiar eminency in the kind and ground of this his relation unto God. The relation itself in a large sense, and equivocally, is attributed to several: Adam is called *The Son of God;* and the Angels are usually entitled such; and princes are styled *The children of the Most High;* and all men are said to be *God's offspring,* and good men are especially dignified with that appellation; God's people, as such, (the Israelites of old, and Christians now,) are the children of God; yea, God is the Father of all things, as the maker and preserver of them: but all these, in comparison to Christ, are

Matt. iii. 17; xii. 18; xvii. 5. Col. i. 13. Eph. i. 6. 1 John v. 20. Rom. viii. 32. Col. i. 15. Heb. i. 6. John i. 14, 18; iii. 16, 18. 1 John iv. 9. Luke iii. 38. Ps. lxxxii. 6. Acts xvii. 29. Matt. v. 45.

such in a manner very inferior, and in a very improper sense[a]; for he is the only Son of God: which denotes a relation in its kind singular and incomparable; from which all other things are excluded. SERM. XXI.

Now that we may discern the difference, let us consider the grounds and respects upon which this relation of our Saviour to God is built, or the reasons why he is called the Son of God: there are several expressed or implied in Scripture.

1 Christ is called the Son of God in regard to his temporal generation, as being in a manner extraordinary conceived in the Blessed Virgin by the Holy Ghost; so the Angel expressly telleth us: *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, τὸ γεννώμενον ἅγιον, shall be called the Son of God*[b]: so the Apostle also; *When the fulness of time was come, God sent forth his Son made of a woman,* (or *born of a woman, γενόμενον ἐκ γυναικὸς—γεννώμενον* in some copies:) a generation so peculiar and wonderful, without intervention of any father but God himself, is one ground of this relation and title; he therein excelling the common sort of men. Luke i. 35. Gal. iv. 4.

2 Christ also may be termed the Son of God in regard to his resurrection by Divine efficacy; that being a kind of generation, or introduction

[a] Κατά τινα σχέσιν ὑψηλοτέρον Υἱὸς ὁ Υἱός.—Greg. Naz. [Orat. XXXI. Opp. Tom. I. p. 560 C.]

[b] *He shall be great, and shall be called the Son of the Highest; and God shall give him the throne of his father David.*—Luke i. 32.

SERM. XXI.

into another state of life immortal[o]. Others are upon this ground called the sons of God; *They,* saith our Saviour, *who shall be accounted worthy to obtain that world, and the resurrection from the dead—can die no more; for they are equal to the angels, and are the children of God,* υἱοί εἰσι τοῦ Θεοῦ, *being sons of the resurrection.* How much more then may he be thence so named, who is *The firstfruits of them that sleep,* and *The firstborn from the dead?* especially since that of the Psalmist, *Thou art my son, this day have I begotten thee,* was (according to St Paul's exposition) verified in the raising him. In this respect Christ also did much excel all others who, upon the same ground, are called the sons of God.

Luke xx. 35, 36.

1 Cor. xv. 20, 23. Col. i. 18. Rev. i. 5. Acts xxvi. 23; xiii. 32, 33.

3 Christ is capable of this title by reason of that high office, in which by God's especial designation he was instated. If ordinary princes and judges (as being deputed by God to represent himself in the dispensation of justice, or as resembling God in the exercise of their power and authority) have been called *The children of the Most High,* in the language of Holy Scripture; with how much greater truth and reason may he be called so, who was most signally consecrated and commissionated to the most eminent function that ever was or could be; who did whatever he did in God's name, who represented and resembled God so exactly? It is his own argumentation and inference; *If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath*

Ps. lxxxii. 6; xxix. 1.

John x. 35, 36.

[o] Dies iste, quem tanquam extremum reformidas, æterni natalis est.—Sen. Epist. cii. [25.]

sanctified, and sent into the world, Thou blas-phemest, because I said, I am the Son of God? That extraordinary sanctification and mission did render him worthy and capable of that appellation, far beyond all others, who have for the like reason obtained it. SERM. XXI.

4 Whereas also it is said, that God did appoint, or constitute our Saviour *Heir of all things; did give him head above all things to the Church;* and *did put all things under his feet; did give him power over all flesh; did commit unto him all authority in heaven and earth;* did exalt him to the highest place of dignity and authority next to himself, at the right hand of the Majesty in the highest; yea did place him upon his own throne and tribunal in his room, so that *The Father judgeth no man, but hath committed all judgment to the Son;* well may he in that respect be entitled the Son of God; as thereby holding the rank and privilege suitable to such a relation; he being the Chief of the family, and next in order to the great Paterfamilias of heaven and earth. *Of him,* saith St Paul, *all the family in heaven and earth is named: Moses verily,* saith the Apostle to the Hebrews, *was faithful in all his house as a servant, but Christ as a Son over his own house:* and, *Being made so much better than the angels,* saith the same Apostle, *as he hath by inheritance obtained a more excellent name than they* (they being only called servants, or ministers; he being entitled a Son and heir).

Heb. i. 2. Eph. i. 22. John xvii. 2. Matt. xxviii. 18; xi. 27. Phil. ii. 9. Heb. i. 3, &c. Acts ii. 33, 36. John v. 22. Eph. iii. 15. Heb. iii. 5, 6; i. 4, 5, 7.

In these respects is our Saviour properly, or may be fitly denominated the Son of God, with some peculiarity and excellency beyond others:

SERM. XXI.

but his being with such emphasis called God's only begotten Son, (denoting an exclusion of all others from this relation upon the same kind of ground,) doth surely import a more excellent ground thereof, than any of these mentioned. For the first Adam did also immediately receive his being from the power and inspiration of God (God formed his body and breathed a soul into it). And Isaac, Samuel, and John the Baptist, had also a generation extraordinary and miraculous, as being born of parents mortified by age and unapt for generation[d], by interposition of the Divine power, (so it is expressly said of Sara, δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, *She received power from God for conception of seed*;) which productions do not so greatly differ from the production of Christ as man.

Heb. xi. 11;

And how can we conceive, that the production of Angels should be so much inferior to our Saviour's temporal generation, if there were no other but that?

And although our Saviour was the first and chief, yet was he not the only son of the resurrection; there were, as the Apostle to the Hebrews saith, many sons of this kind brought to glory; and Christ was firstborn among many brethren; this is also a ground not proper or perspicuous enough for such a denomination; and, indeed, before it came to pass, he was called God's Son; he was so when he lived, he was so when God so loved the world, that he gave him for its salvation.

ii. 10.

Rom. viii. 29.

John iii. 16, 18.

Neither doth the free collation of power and dignity, how eminent soever, well suffice to ground

[d] Ἀφ' ἑνὸς .... καὶ ταῦτα νενεκρωμένου.—Heb. xi. 12.

this singularity of relation; for we see others also in regard to their designment and deputation to offices of power and dignity, although, indeed, subordinate and inferior to those he received, to be entitled the sons of God; and however this is rather the foundation of a metaphorical, than of a natural and proper sonship, which is too slender and insufficient for him, who in the most solemn and august strain is denominated such. SERM. XXI.

Likewise although our Saviour be the heir of all things, yet hath he co-heirs, whom God hath, as St Paul speaketh, together enlivened and together raised, and together seated with him in thrones of glory and bliss; beside that privileges of this kind are rather consecutive and declarative of this his relation to God, than formally constitutive thereof; *If a son, then an heir*, saith St Paul; inheritance follows sonship, and declares it, rather than properly makes it. Heb. . 2. Rom. viii. 17, 29. Eph. ii. 5, 6. Rom. viii. 17.

Moreover those prerogatives of singular affection and favour appropriated to Christ, together with all those glorious preferments consequent on them, do also argue some higher ground of this relation: for how could it be, that merely upon account of that temporal generation, (which did only make him a man, of like passions and infirmities to us, sin only excepted,) or in respect to anything consequent thereupon, God should affect him with so special a dearness, and advance him to dignities so superlative, ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, *Far above all principality, and power, and might, and dominion, and every name that is named; Angels and authorities and powers being*, as St Peter says, Heb. iv. 15. Eph. i. 21. 1 Pet. iii. 22.

SERM. XXI.

made subject unto him? Such proceedings (that generation only, or anything resulting from it, being supposed) do not seem consistent with that decent congruity and natural equity, which God is ever wont to observe in his regard to persons and his ordering of things.

We must therefore search for a more excellent and more proper ground of this magnificent relation, or peculiar sonship; and such an one we shall find clearly deducible from testimonies of Holy Scripture (and by several steps of discourse we shall deduce it).

1 It is thence first evident, that our Saviour had in him somewhat more than human, according to which, he is said to have existed before his temporal generation here among men. Even as men after death are in regard to a superviving part of them, their immortal soul, said to be and live; for, even then, saith our Lord, *All men do live to God.* For, before his birth here, he is said to have been in heaven, and to have descended thence; *No man,* saith he, *hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven:* even when he visibly lived here, he was (as himself affirms) *secundum aliquid sui,* according to somewhat invisible in him, then actually in heaven; and according to that somewhat he was before in heaven; and by union of that invisible being to human visible nature, he is said to have descended from heaven. His ascension into heaven was but a translation of the human nature thither, where according to a more excellent nature he did abide before the incarnation; for, *What,* saith he again, *if ye shall*

Luke xx. 38.

John iii. 13;

vi. 62.

see the Son of man ascend up where he was before? SERM. XXI.
From hence he is declared worthy and capable of so transcendent preferments; for, *He that cometh from above,* out of heaven, *is above all things;* because, *The second man is the Lord from heaven.* He, as to his manifestation in the flesh, was junior to St John the Baptist, but in truth was of more ancient standing, and thence was to be preferred before him, as St John himself perceived and professed; *He that,* said St John, *cometh after me is preferred before me, because he was before me.* He did subsist even before Abraham was born, whence without absurdity he could affirm, that he and Abraham had interviews and intercourse together; so he discoursed with the Jews; *Thou art not,* said they, *yet fifty years old, and hast thou seen Abraham?* he replied; *Verily, verily, I say unto you, Before Abraham was, I am:* this saying did seem very absurd to them, and so offended them, that they took up stones to cast at him; not apprehending the mystery couched in his words, and that he had another nature, different from that which appeared to them, according to which that saying of his was verified. Yea further he had a subsistence and a glory before the world had a being; for thus he prays; *And now, Father, glorify me with thine own self with the glory which I had with thee,* τῇ δόξῃ ᾗ εἶχον παρὰ σοί, *before the world was;* glory (that is, a most honourable state of being, and excellent perfection) was not only destinated to him, but he really had it, and enjoyed it with God, before the world was.

John iii. 31; viii. 23. 1 Cor. xv. 47. John i. 15; viii. 57, 58; xvii. 5.

2 Necessary, indeed, it was, that he should exist before the world, for that, secondly, God by him

SERM. XXI.

made the world, and for that he made the world himself: *God,* saith St Paul, *created all things*
Eph. iii. 9. Heb. i. 2; *by Jesus Christ;* and, *By him,* saith the Apostle to the Hebrews, *God made the worlds* (or the ages, τοὺς αἰῶνας, that is, all things which ever at any time did subsist; those very ages, which the
xi. 3. same Apostle saith we believe to have been framed
John i. 3. by the word of God). *By him,* saith St John in the beginning of his Gospel, *were all things made, and without him was nothing made that was made;* δι' αὐτοῦ, that is, *by him,* not δι' αὐτὸν, *for him* only: to exclude that ungrammatical misinterpretation, St Paul joineth both those notions together; τὰ
Col. i. 16; πάντα δι' αὐτοῦ, καὶ εἰς αὐτὸν ἔκτισται, *All things,* saith he, *were made by him, and for him:* as also to prevent any restriction or exception of matters created by him, he particularly reckoneth what things were made by him; *By him,* saith St Paul, *were all things created, that are in heaven and that are in earth; whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him:* he was not only (as some heterodox interpreters would expound it) to create a new moral and figurative world; he should not only restore and reform mankind, but he of old did truly and properly give being to all things; and among those things, he even created Angels, all things in heaven; beings unto which that metaphorical creation of men here doth not extend or any wise appertain: *He,* therefore consequently, as
i. 17. St Paul subjoins, ἐστὶ πρὸ πάντων, *doth exist before all things;* as the cause must necessarily in nature precede the effect.

3 He did indeed (to ascend yet higher, even

SERM. XXI.

to the top) exist from all eternity: for he is called absolutely ἀρχή, *The beginning*, which excludes all time previous to his existence; he is styled πρωτότοκος πάσης κτίσεως, *The firstborn of every creature;* (or rather born before all the creation, as πρῶτός μου ἦν signifies, *He was before me*, in St John). He is the Word, which was in the beginning; that is, before any time conceivable, and consequently from eternity. He is called the eternal life; *The life* (saith St John in his first Epistle; *the life*, that is, another name, frequently attributed to Christ, especially by that Apostle; *the life*) *was manifested, and we did see it; and we bear witness, and shew that eternal life, which was with the Father:* (ὁ λόγος ἦν πρὸς τὸν Θεόν, *The Word was with God;* and, ἡ ζωὴ ἦν πρὸς τὸν πατέρα, *The life was with the Father*, are, as I conceive, the same thing:) and more explicitly in the same Epistle; *We are*, saith St John, *in him that is true, in his Son Jesus Christ; he is the true God, and the eternal life.* Hence is he frequently in the Apocalypse styled *The first and the last, the beginning and the end, Alpha and Omega; He that was, and is, and is to come;* which phrases do commonly express the eternity and immortality proper to God; as in that of Isaiah; *Thus saith the Lord, the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last, and beside me there is no God.* The same is signified by that elogy of the Apostle to the Hebrews; *Jesus Christ, the same yesterday, to-day, and for ever*, (that is, who is eternally immutable;) that Apostle also implies the same, when he saith, that Melchizedek represented and resembled the Son of God, as *Having*

Col. i. 18. Rev. iii. 14. Col. i. 15. John i. 30; i. 1. 1 John i. 2. John i. 4; xi. 25; xiv. 6. 1 John v. 11, 12; v. 20. Rev. i. 8, 11, 17; ii. 8; iv. 8. Isai. xliv. 6; xli. 4; xlviii. 12. Heb. xiii. 8; vii. 3.

SERM. XXI.

μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος, neither beginning of days nor end of life; Melchizedek in a typical or mystical way, our Lord in a real and proper sense was such; beginningless and endless in his existence. And the Prophet Micah seems to have taught the same, saying of him, (of him that should come out of Bethlehem, to be ruler

Mic. v. 2. in Israel,) that *His goings forth have been from old, even from everlasting* (or, from the days of eternity). His eternity is however necessarily deducible from that, which is by St John, St Paul, and the Apostle to the Hebrews so plainly affirmed of him, that he made the world, that he made the ages, that he made all things; for if he made the world, he was before the foundations of the world, which phrase denotes eternity; if he made the ages, he must be before all ages; if all things were made by him, and nothing can make itself, then necessarily he was unmade; and being unmade, he necessarily must be eternal; for what at any time did not exist, can never without being made come to exist. His eternity also may be

John i. 1. strongly inferred from his being called *The word,*

1 Cor. i. 24. *The wisdom,* and *The power of God;* for if he were not eternal, *ἦν ἄρα καιρὸς, ὅτε χωρὶς τούτων ἦν ὁ Θεὸς, There was a time, when God wanted these;* when he was without mental speech, or understanding; when he was not wise, when he was not powerful; as St Athanasius[e] argues. It therefore doth with sufficient evidence appear from Scripture, that our Saviour had a being before his temporal birth, and that before all creatures, yea even from eternity. Furthermore,

[e] De Decret. Nic. Syn. [Opp. Tom. I. p. 232 B.]

SERM. XXI.

4 From what hath been said, it follows, that his being was absolutely Divine. If he was no creature, if Author of all creatures, if eternally subsistent, then assuredly he is God; that state, that action, that property are incommunicably peculiar unto God. Only God is ὁ ὤν, being of himself originally and independently; only God is the creator of all things; (*He that made all things* Heb. iii. 4. *is God,* saith the Apostle to the Hebrews;) only 1 Tim. vi. *God hath immortality,* (or *eternity,*) saith St Paul; 16. no epithet or attribute is more proper to God, than that, ὁ αἰώνιος Θεός, *God eternal.* Hence is our Lord Rom. xvi. said by St Paul, before he did assume the form of 26. a servant, and became like unto men, to have subsisted in the form of God, *Not deeming it robbery* Phil. ii. 6, *to be equal to God*[f], (or to have a subsistence in 7. duration and perfection equal to God;) so that as he was after his incarnation truly man, partaker of human nature, affections, and properties; so before it, he was truly God, partaking the Divine essence and attributes. Thence is he often in the Scriptures absolutely and directly named God; God in the most proper and most high sense; *In the be-* John i. 1; *ginning was the Word, and the Word was with God, and the Word was God,* saith St John in the beginning of his Gospel, (the place where he is most likely to speak with the least ambiguity or darkness;) the same Word, which was in time made i. 14. flesh, and dwelt among us, did before all time exist with God, and was God; *God,* saith St Paul, *was* 1 Tim. iii. *manifested in the flesh, justified in the Spirit, seen* 16. *of Angels, preached among the Gentiles, believed upon in the world, assumed up into glory:* of which propo-

[f] Οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ.—Phil. ii. 6.

SERM. XXI.

sitions it is evident that Christ is the subject, and by consequence he is there named God. God is also by St Paul said to have purchased the Church with his own blood; who did that, but he that also was man, even *The man Christ Jesus?* St Thomas upon his conviction of our Saviour's resurrection did express his faith upon him by crying out, *My Lord and my God;* which acknowledgment our Saviour accepted and approved as a proper testimony of that faith: *He permits him to say it, or rather he accepts it, not hindering him,* saith St Athanasius[g]. St Paul calls the coming of our Lord at the resurrection, *The appearance of the great God and our Saviour Jesus Christ.* To the Son (as the Apostle to the Hebrews interpreteth it) it was said in the Psalm, *Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre.* *We are,* saith St John, *in the true one, in his Son Jesus Christ; this, (he, οὗτος,) is the true God, and life eternal;* no false, no metaphorical, no temporary God, but the very true God, the supreme eternal God[h]. *Out of whom,* (saith St Paul recounting the privileges of the Jewish nation,) *as concerning the flesh,* (or according to his humanity,) *Christ came, who is over all, God blessed for ever;* *ὁ ἐπὶ πάντων Θεός, The God over all*[i]; the sovereign God and Lord of all things; the Most High; *God blessed for ever;* the εὐλογητὸς, which is a characteristical title or

Acts xx. 28.
1 Tim. ii. 5.
John xx. 28.
Tit. ii. 13.
Ps. xlv. 6.
Heb. i. 8.
1 John v. 20.
Rom. ix. 5.
Mark xiv. 61.
Rom. i. 25.
2 Cor. xi. 31.

[g] Συγχωρεῖ λέγειν, καὶ μᾶλλον ἀποδέχεται, μὴ κωλύων αὐτόν.—Con. Arian. Orat. II. [Opp. Tom. I. p. 491 E.]

[h] Utrosque Dei appellatione significavit Spiritus, et eum qui ungitur, Filium, et eum qui ungit, id est Patrem.—Iren. III. 6. [Opp. p. 180. col. 1.]

[i] Rev. v. 13, πᾶν κτίσμα (where by the way, seeing all creatures worship him, he is excluded from being a creature).

special attribute of God in the style of the Scriptures, and according to the common use of the Jews. Yea even of old, Isaiah foretold of the child which should be born, of the Son which should be given to us, that *His name should be called* (that is, according to the Hebrew manner of speaking, that he should really be, or however that he truly should be called) *the Mighty God, the Everlasting Father, the Prince of Peace.* SERM. XXI. Isai. ix. 6.

In these places more clearly and immediately, in many other places obliquely and according to fair consequence, in many more probably, our Saviour is called God, God absolutely without any interpretative restriction or diminution. And seeing the Holy Scripture is so careful of yielding occasion to conceive more Gods than one; seeing it is so strict in exacting the belief, worship, and obedience of one only God, absolutely such; may we not well infer with St Irenæus, *Now* (saith he, speaking, indeed, concerning the God of the Old Testament, whom the Gnostics did not acknowledge to be the highest and best God, but in words applicable to the God of the New Testament, whom we adore; *Now*, saith he) *neither the Lord, nor the Holy Ghost, nor the Apostles would ever have called any one definitively nor absolutely God, unless he were truly God:* and *Never*, saith he again, *did the Prophets or the Apostles name any other God, or call Lord, beside the true and only God*[k]. 1 John iii. 16. Gal. i. 1, 12. Jude 4. Isai. xxxv. 4.

[k] Neque igitur Dominus, neque Spiritus Sanctus, neque Apostoli eum, qui non esset Deus, definitive et absolute Deum nominassent aliquando, nisi esset verus (vere) Deus.—*Ut supra.*

Nunquam neque Prophetæ, neque Apostoli alium Deum nominaverunt, vel Dominum appellaverunt, præter verum, et solum Deum.—Lib. III. cap. 8. [Opp. p. 182. col. 1.]

SERM. XXI.

That he is truly God, we might also from other appellations peculiar to God; from divinest attributes and divinest operations ascribed to him; from the worship and honour we are allowed and enjoined to yield him, further shew; but these things (in compliance with the time and your patience) I shall omit.

Other appellations also peculiar unto the supreme God are assigned to him, as that most appropriate and incommunicable name Jehovah; of which in the Prophet Isaiah God himself says thus; *I am the Lord, and there is none else:* and Moses; *Jehovah our God is one Jehovah:* even this is attributed to him; for, *This,* saith Jeremiah, *is his name, whereby he shall be called, Jehovah our righteousness:* and of St John the Baptist it was by Malachi foretold, that he should prepare the way of Jehovah. The name *Lord* (answering to Jehovah) is both absolutely and with most excellent adjuncts commonly given him; *The second man,* saith St Paul, *is the Lord from heaven; The Lord of all things* he is called by the same Apostle; and, *The one,* or *only Lord; To us,* saith he, *there is one Lord, by whom are all things:* and, *The Lord of glory,* or most glorious Lord: *If they had known, they would not have crucified the Lord of glory:* and, *The Lord of lords, and King of kings,* he is called in St John's Revelation; *They shall,* saith he, *war with the Lamb, and the Lamb shall overcome them, for he is the Lord of lords, and King of kings:* we are also by precept enjoined, and by exemplary practice authorised to render unto our Saviour that honour and worship, which are proper and due to the only

Isai. xlv. 6, 18. Deut. vi. 4. Jer. xxiii. 6; xxxiii. 16. Mal. iii. 1. Matt. iii. 3. 1 Cor. xv. 47. Rom. x. 12. Acts x. 36. 1 Cor. viii. 6; ii. 8. Rev. xvii. 14; xix. 16.

supreme God; for, *Thou shalt worship the Lord thy God, and him only shalt thou serve,* is the great law of true Religion: *It is only belonging to God,* as St Athanasius speaks, *to be worshipped; a creature must not worship a creature, but a servant his Lord, and a creature its God*[1]; and, *They who call a creature Lord, and worship him as a creature, how,* saith he, *do they differ from the heathen*[m]*?* But of him it is said, *Let all the angels of God worship him;* of him myriads of Angels say, *Worthy is the Lamb that was slain to receive the power, and riches, and wisdom, and strength, and honour, and glory, and blessing:* yea all creatures in heaven and earth, and under the earth, resound the same acclamation, saying; *To him that sitteth upon the throne, and to the Lamb, be the blessing, and the honour, and the glory, and the worship, and the praise for ever: Unto him that loved us, and washed us from our sins in his blood—to him be glory and dominion for ever and ever.* Hence the throne of God the Father and of his Son are one and the same; *The throne of God, and of the Lamb, are in it,* saith St John, speaking of the heavenly city; *For the Son,* saith that great Father, *reigning with the same royalty of his Father, is seated upon the same throne with his Father*[n]. To invocate the name of our Lord

SERM. XXI.

Matt. iv. 10.

Heb. i. 6.

Rev. v. 12, 13; iv. 11; i. 5, 6; xxii. 3.

[1] Κτίσμα γὰρ κτίσματι οὐ προσκυνεῖ, ἀλλὰ δοῦλος δεσπότην, καὶ κτίσμα Θεόν..... Θεοῦ ἐστι μόνου τὸ προσκυνεῖσθαι.—Con. Arian. Orat. II. [Opp. Tom. I. p. 491 B, C.]

[m] Οὗτοι δὲ κτίσμα λέγοντες τὸν κύριον εἶναι, καὶ ὡς κτίσματι λατρεύοντες αὐτῷ, τί διαφέρουσιν Ἑλλήνων;—Epist. ad Episc. Æg. et Lyb. [Tom. I. p. 283 C.]

[n] Τήν τε γὰρ τοῦ Πατρὸς βασιλείαν βασιλεύων ὁ Υἱὸς, ἐπὶ τὸν αὐτὸν θρόνον τῷ Πατρὶ κάθηται.—Con. Arian. Orat. I. [Tom. I. p. 465 B.]

SERM. XXI.

Jesus Christ is a practice characterizing and distinguishing Christians from Infidels; as when St Paul inscribes his Epistle to the Church of Corinth,

1 Cor. i. 2. *Together with all that call upon the name of our Lord Jesus Christ, in every place;* and when Saul

Acts ix. 14, 21. Rom. x. 12, 13, 14. 2 Tim. ii. 22. Acts vii. 59, 60. John v. 22, 23. 2 John 3.

is said to have authority from the chief priests to bind all that called upon his name: so that we need not to allege the single example of St Stephen invoking our Lord. Indeed, himself informs us, that *The Father had committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father.* To wish and pray for

Rom. i. 7. 2 Thess. ii. 16, 17. 1 Thess. iii. 11. Tit. iii. 6.

Grace and peace from our Lord Jesus Christ, is the usual practice of the Apostles, and to dispense them is a prerogative of his, common to him with God his Father. To have the same Holy Spirit as the Father unmeasurably, and to send it from himself, with commissions and instructions, and to communicate it freely, are especial characters of supreme Divinity, and much transcending any creature, as St Athanasius observes; *With authority,* saith he, *to give the Spirit doth not suit a creature, or a thing made, but is an endowment of God*°. Whereas also we are often severely prohibited from relying or confiding upon any man,

Jer. xvii. 5.

or any creature, (as in that of the Prophet; *Cursed be the man that trusteth in man, and maketh flesh his arm;*) we are yet allowed, yea we are obliged

John xiv. 1.

to repose our trust and confidence in Christ; *Ye trust in God,* saith he himself to his disciples, *trust also in me;* whence St Paul calleth him

° Τὸ δὲ μετ' ἐξουσίας διδόναι τὸ Πνεῦμα, οὐ κτίσματος, οὐδὲ ποιήματός ἐστιν, ἀλλὰ Θεοῦ δῶρον.—Con. Arian. Orat. II. [Tom. I. p. 485 D.]

emphatically our hope, in his compellation to Timothy; *Paul an Apostle of Jesus Christ, by the commandment of God our Saviour, and the Lord Jesus Christ, our hope;* which is the same title that Jeremiah attributes unto God; *O the hope of Israel, the saviour thereof in time of trouble.* Hence to him, jointly with God the Father, and the Divine Spirit, that solemn benediction or prayer is directed; *The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all;* as also a parity of highest adoration is then together with the same Divine persons yielded to him, when we are baptized in his name, and consecrated to his service.

SERM. XXI.

1 Tim. i. 1. Col. i. 27.

Jer. xiv. 8.

2 Cor. xiii. 14.

The divinest attributes of God are also in the most absolute manner and perfect degree assigned to him: eternity, as we discoursed before. Immensity of presence and power, then implied, when speaking with the Jews he told them that he was then in heaven; and when he promises his disciples, that he will be with them, whenever they meet in his name; and also, that he will be with them, to the end of the world. Infinite wisdom and knowledge; for, *In him are hidden all the treasures of wisdom and knowledge;* and, *Now are we sure,* say the disciples to him in St John, *that thou knowest all things:* and, *Lord,* saith St Peter, *thou knowest all things, thou knowest that I love thee:* and St Paul calls him *The wisdom of God, and the power of God:* wherefore since God's wisdom is omniscient, and his power omnipotent, so consequently is he. In short, whatever attribute or perfection God hath, the same hath he; for, *All things,* saith he, *that the Father hath, are mine.* What creature

John iii. 13.

Matt. xviii. 20; xxviii. 20.

Col. ii. 3.

John xvi. 30;

xxi. 17.

1 Cor. i. 24.

John xvi. 15.

SERM. XXI.

without high presumption could say those words concerning the Divine Spirit; *He shall glorify me, for he shall receive of mine, and shall shew it unto you?*

John xvi. 14.

The Divine attributes he expresseth by divinest operations and works, which are ascribed to him. It is a most Divine work to create; this we shewed before to have been performed by him: to sustain, and conserve things in being, is another like work; this he doth; *For he,* saith the Apostle to the Hebrews, *upholdeth all things by the word of his power;* and, *By him,* saith St Paul, *all things consist.* To perform miracles, or do things surmounting the laws and thwarting the course of nature; such as by mere word and will rebuking winds and seas, curing diseases, ejecting devils, is the property of him, who, as the Psalmist says, *Alone doeth great wonders.* Particularly to raise the dead is a prerogative reserved by God in his own hand; for, *The Lord killeth, and the Lord maketh alive; he bringeth down to the grave, and bringeth up.* This our Lord often did at his pleasure; for, *As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will:* and of himself he saith in the Apocalypse; *I have the keys of hell and of death.* Especially to raise himself, which he assumeth to himself; *I,* saith he, *lay down my life, that I may take it up again; I have power to lay it down, and I have power to take it up again:* and, *Demolish this temple,* saith he again, *and in three days I will rear it;* which it was impossible for him to do, and unintelligible how it should be done, otherwise than by the Divinity resident in him. To be

Heb. i. 3.
Col. i. 17.
Ps. lxxii. 18; lxxxvi. 8, 10; cxxxvi. 4.
1 Sam. ii. 6.
Deut. xxxii. 39.
John v. 21.
Rev. i. 18.
John x. 17, 18;
ii. 19.

καρδιογνώστης, searching men's hearts and discerning their secret thoughts, is a peculiar work of him that saith, *I the Lord try the heart, I search the reins;* and of our Lord it is said, *He needed not that any should witness about a man, for he knew what was in man;* and by many experiments he declared this power. To foresee and foretell future contingencies to be peculiar to himself God signifieth, when in the Prophet he thus challenged the objects of heathen worship; *Shew the things to come, that we may know ye are gods;* this our Lord did upon several occasions, particularly in the case of Judas's treason; *He knew,* saith St John, *from the beginning, who they were who did not believe, and who it was that should betray him.* This, I say, he did, not as the Prophets, by particular arbitrary revelation, but immediately by his own Spirit; whereby even the Prophets themselves were illustrated and inspired; for it was, as St Peter says, *The Spirit of Christ in them which testified beforehand the sufferings of Christ, and the glories that should follow.* To see and know God, who inhabits inaccessible light, is beyond a creature's capacity and state, and yet belongs to him; *None,* saith he, *hath seen the Father, save he which is of God; he hath seen the Father:* and, *None knoweth the Father, but the Son, and he to whomsoever the Son will reveal him.* To remit sins absolutely he denied not to be the property of God, when his adversaries thus objected it; *Who can forgive sins, except God only?* yet he assumed it to himself, and asserted it by a miracle. To save also God declared to be a peculiar work of his, when he said it, and reiterated it in Isaiah and in

SERM. XXI.

Jer. xvii. 10. John ii. 25. Isai. xli. 23. John vi. 64. 1 Pet. i. 11. 1 Tim. vi. 16. John vi. 46. Matt. xi. 27. Mark ii. 7. Isai. xliii. 25.

SERM. XXI.

Hosea: *I am the Lord, and beside me there is no Saviour;* which act yet, and which title, are no less proper to our Lord. In fine, briefly, he claims to himself at once the performance of every Divine work, when he saith, *Whatsoever the Father doeth, that also doeth the Son likewise.*

Isai. xliii. 11; xlv. 21. Hos. xiii. 4. John v. 19.

Now all this state and majesty, all these glorious titles, attributes, and works, can we imagine that he *Whose name is jealous,* as it is in Exodus xxxiv. 14, and, *Who is jealous of his name,* as it is in Ezekiel xxxix. 25, who said it once and again in the Prophet Isaiah, that *He will not give his glory to another;* can we conceive, I say, that he should communicate them, or should suffer them to be ascribed to any mere creature, how eminent soever in nature or worth, how dear soever upon any regard? For, indeed, the highest creature producible must be infinitely distant from him, infinitely inferior to him, infinitely base and mean in comparison to him, as to any true perfection or dignity; nor therefore can any creature be in nature capable of such names, such characters, such prerogatives; nor can in any reason or justice accept or bear them[p]. Our Saviour, therefore, unto whom by Divine allowance and injunction they are attributed, who willingly admits them, who clearly assumes them to himself, is truly God.

Deut. vi. 15.

Isai. xlii. 8; xlviii. 11.

5 Now the whole tenor of our Religion (according to dictates of Scripture most frequent and obvious) asserting the unity of God; our Saviour, therefore, being God, must of necessity partake

[p] Οὐδ' ἂν αὐτὸς ἐτόλμησε, δοῦλος ὢν καὶ τῶν πολλῶν εἷς, ἐν τῷ κόλπῳ τρέφεσθαι τοῦ δεσπότου.—Chrys. in Joh. Hom. xv. [Opp. Tom. II. p. 614.]

the same individual essence with God his Father; and it must be certainly true, which he affirmeth concerning himself; *I and the Father are one,* (ἕν ἐσμεν, are the same thing, or one in nature; not ἷς ἐσμὲν, the same in person, or manner of subsistence;) and what he again saith; *He that hath seen me hath seen the Father;* and, *I am in the Father, and the Father in me;* by the Divine essence common to both. John x. 30. 1 John v. 7. John xiv. 9, 10.

Yet hath he not this essence from himself, but by communication; for, *As the Father hath life in himself, so he hath given the Son to have life in himself;* and, ὁ ὢν παρὰ τοῦ Θεοῦ, *He that is,* or hath his essence, *from God,* is the periphrasis he gives of himself. He is not first in order, as an original, but is *The image of the invisible God;* an image, indeed, most adequate and perfectly like, as having the very same nature and essence. He is ἀπαύγασμα τῆς δόξης, *The effulgency of his Father's glory, and* χαρακτὴρ τῆς ὑποστάσεως, *The character,* or exact impression, *of his substance.* He is the internal word, or mind of God, which resembles him, and yet is not different from him: he is the life, the wisdom, the power of God; which terms denote the most intrinsic and perfect unity. So the Apostles, by the most apposite comparisons that nature affords, strive to adumbrate the ineffable manner of that eternal communication of the Divine nature from God the Father to our Saviour; the which is that generation, whereupon the relation about which we speak, is founded; or because of which our Lord is most truly and properly called, the only begotten Son of God. For, if to produce a like in any kind or John v. 26; vi. 46. Col. i. 15. 2 Cor. iv. 4. John xiv. 9. Heb. i. 3.

SERM. XXI.

degree, be to generate; then to give a being without any dissimilitude or disparity is the most proper generation: our Saviour therefore hence truly is the Son of God the Father. And that he is so only, that no other beside him hath been ever thus begotten, is evident; for that as no reason of ours could have informed us, that our Saviour himself was thus begotten, so no revelation hath shewed us that any other hath been; and we therefore cannot without extreme temerity suppose it. We are sufficiently instructed that all other Divine productions, together with the relations grounded on them, are different from this; by creation, things receive a being from God infinitely distant from, infinitely unequal and unlike to, the Divine essence; and that filiation, or sonship, which doth stand upon adoption and grace, is wholly in kind different from this. And the communication of the Divine essence jointly from the Father and Son to the Holy Spirit, doth in manner (although the manner thereof be wholly incomprehensible to us) so differ from this, that in the Holy Scripture (the only guide of our conception, and of our speech in matters of this nature far surpassing our reason) it is never called generation; and therefore we must not presume to think or call it so.

But let so much suffice for explication of the point; a point represented in Scripture so considerable, that the belief thereof (if it have that sincerity and that strength as to dispose our hearts to a due love and reverence of the Son of God, attended with, or attested to by a faithful obedience to his laws) doth raise us also to the privilege

SERM. XXI.

of becoming the sons of God[q], and doth mystically unite us to him, and elevateth us above the world; so doth St John teach us; *To as many,* saith he, *as received him,* (received him as the Son of God, or believed him to be so,) *to them gave he the power* (or *the privilege*) *to become the sons of God:* and, *Whosoever,* saith he, *shall confess that Jesus is the Son of God, God dwelleth in him, and he in God:* and, *Who,* saith he again, *is he that overcometh the world, but he that believeth that Jesus is the Son of God?* of so great importance is the point. Of which I shall only now further briefly propose some practical applications.

John i. 12. 1 John iv. 15; v. 5.

1 We may hence learn whence the performances and the sufferings of Christ become of so high worth and so great efficacy; *Wonder not,* saith St Cyril the Catechist, *if the whole world was redeemed; for it was not a bare man, but the only Son of God that died for it*[r]. It is not so strange, that God's only Son's mediation should be so acceptable and so effectual with God; that the blood of God's dearest Son should be so precious in God's sight, that the intercession of one so near him should be so prevalent with him. What could God refuse to the Son of his love earnestly soliciting and suing in our behalf! what debts might not so rich a price discharge! what anger could not so noble a sacrifice appease! what justice could not so full a dispensation satisfy! *We were not,* St Peter telleth us, *redeemed with corruptible*

[q] Ὃ καὶ ἡμεῖς συμμορφούμενοι κατὰ χάριν, τὴν δι' αὐτοῦ, πρὸς τὴν τῆς υἱοθεσίας ἀναβαίνομεν δόξαν.—Cyril. Alex.

[r] Μὴ θαυμάσῃς εἰ κόσμος ὅλος ἐλυτρώθη· οὐ γὰρ ἦν ἄνθρωπος ψιλὸς, ἀλλ' υἱὸς Θεοῦ μονογενὴς, ὁ ὑπεραποθνήσκων. &c.—Cyril. Hier. Catech. XIII. [Opp. p. 183 A.]

SERM. XXI.

things, with silver or gold, (no; whole Indies of such stuff would not have been sufficient to ransom one soul;) *but with the precious blood of Christ, as of a lamb without blemish and without spot.* It was not, as the Apostle to the Hebrews remarketh, by the blood of goats and heifers that our sins were expiated, (no; whole hecatombs would have nothing availed to that purpose;) but by the blood of Christ, who by the eternal Spirit offered up himself spotless unto God, who as the eternal Son of God did offer himself a sacrifice not to be blamed or refused. *It is,* as St John saith, *the blood of Christ, the Son of God, which purgeth us from all sin.* And well, indeed, might a Person so infinitely noble, worthy, and excellent, be a sufficient ransom for whole worlds of miserable offenders and captives. Well might his voluntary undergoing such inconveniences and infirmities of life, his suffering so disgraceful and painful a death, countervail the deserved punishment of all mankind; well might his so humble, so free, so perfect submission to God's will infinitely please God, and render him propitious to us; *Well might,* as St Athanasius speaks, *the very appearing of such a Saviour in the flesh be a general ransom of sin, and become salvation to every creature*[s]: the which St Paul thus expresseth; *God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:* for if our displeasing, injuring, and dishonouring him, who is so great and so good, doth aggravate our offence; the equal excellency and dignity of the Person, sub-

1 Pet. i. 18, 19. Ps. xlix. 7. Heb. ix. 12, 13, 14; x. 4, 8, 10. 1 John i. 7. Rom. viii. 3.

[s] Ἡ γὰρ ἔνσαρκος παρουσία τοῦ σωτῆρος θανάτου λύτρον, καὶ κτίσεως πάσης σωτηρία γέγονεν.—Epist. ad Adelph. [Opp. Tom. I. p. 915 B.]

mitting in our behalf to the performance of all due obedience and all proper satisfaction, may proportionably advance the reparation offered, and compensate the wrong done to God. Well therefore may we believe, and say with comfort, after the Apostle; τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; *Who shall criminate against the elect of God? it is God that justifieth,* (it is the Son of God, it is God himself, who satisfies Divine justice for us;) *who is there that condemns? it is Christ that died.* SERM. XXI. Rom. viii. 33, 34.

2 We may hence be informed, what reverence and adoration is due from us to our Saviour, and why we must honour the Son, even as we honour the Father; why even all the Angels must worship him; why everything in heaven, and earth, and beneath the earth must bend the knee (that is, must yield veneration and observance) to him; why by all creatures whatever the same pre-eminence is to be ascribed, and the same adoration paid jointly and equally to God the Father Almighty, who sits upon the throne, and to the Lamb, his blessed Son, who standeth at his right hand. Such divine glory and worship we are obliged to yield him, because he is the Son of God, one in essence, and therefore equal in majesty, with his Father: were it not so, it would be injury to God, and sacrilege to do it; God would not impart his glory, we should not attribute it unto another. So this consideration grounds our duty and justifies our practice of worshipping our Lord; it also encourages us to perform it with faith and hope; for thence we may be assured, that he, being the Son of God omniscient, doth hear and mind us: being the Son of God omnipotent, he can thoroughly help and save John v. 23. Heb. i. 6. Phil. ii. 10. Rev. v. 13.

SERM. XXI.

us; being also, as such, absolutely and immensely good, he will be always disposed to afford what is good and convenient for us in our need.

Tit. iii. 4. Eph. ii. 4.

3 We hence may perceive the infinite goodness of God toward us, and our correspondent obligation

1 John iv. 9, 10.

to love and thankfulness toward him; *In this,* saith St John, *was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him: In this,* adds he, *is love,* (love indeed, love admirable and inconceivable,) *not that we loved God, but that he loved us, and sent his only begotten Son to be a propitiation for our sins.* Can there be imagined any equal, any like expression of kindness, of mercy, of condescension, as for a prince, himself glorious and happy, most freely to deliver up, out from his own bosom, his own only most dearly beloved son, to the suffering most base contumelies and most grievous pains for the welfare of his enemies, of rebels and traitors to him? Even such hath been God's goodness to us: the Son of God, the heir of eternal majesty, was by his Father sent down from heaven, (from the bosom of his glory and bliss,) to put on the form of a servant, to endure the inconveniences of this mortal state, to undergo the greatest indignities and sorrows; that we,

Col. i. 21.

who were alienated, and enemies in our mind by wicked works, might be reconciled to God; might be freed from wrath and misery; might be capable of everlasting life and salvation: suitable to such unexpressible goodness ought our gratitude to be toward God: what affectionate sense in our hearts, what thankful acknowledgments with our mouths, what dutiful observance in all our actions, doth so

wonderful an instance of mercy and goodness deserve and require from us? SERM. XXI.

4 This consideration may fitly serve to beget in us hope and confidence in God upon any occasions of need or distress; to support and comfort us in all our afflictions; for he that so loved us, that he gave his only begotten Son for our salvation and happiness, how can we ever suspect him as unwilling to bestow on us whatever else shall to his wisdom appear needful or convenient for us? He that out of pure charity and pity toward us did part with a jewel so inestimable, how can anything seem much for him to give us? It is the consolatory discourse of St Paul; *He*, saith the Apostle, *that did not spare his own Son, but delivered him up for us all, how shall he not with him freely give us all things?* all things that we truly need, all things that we can reasonably desire, all things which are good and fit for us. John iii. 16. Rom. viii. 32.

5 St John applieth this consideration to the begetting charity in us toward our brethren; *Beloved*, saith he, *if God so loved us*, (as to send his only begotten Son into the world, that we might live by him,) *we ought also to love one another.* If God so lovingly gave up his only Son for our sakes, what, (in grateful regard to him, in observant imitation of him,) what expressions, I say, of charity and goodwill ought we to yield toward our brethren? what endeavours, what goods, what life of ours should seem too dear unto us for to expend or impart for their good? shall we be unwilling to take any pains or suffer any loss for them, for whom (together with ourselves) the Son of God hath undergone so much trouble, so much 1 John iv. 11.

SERM. XXI.

disgrace, so much hardship? shall we, I say, be uncharitable, when the Son of God hath laid upon us such an obligation, hath set before us such an example?

6 This consideration also may inform us, and should mind us, concerning the dignity of our nature and of our condition; and consequently how in respect to them we should behave ourselves. If God did so much consider and value man, as for his benefit to debase his only Son; if the Son of God himself hath deigned to assume our nature, and to advance it into a conjunction with the Divine nature, then is man surely no inconsiderable or contemptible thing; then should we despise no man, whom God hath so regarded and so honoured; then ought we not to neglect or slight ourselves: if we were worthy of God's so great care, we ought not to seem unworthy of our own. We ought to value ourselves, not so, indeed, as to be proud of so undeserved honour, but so as to be sensible thereof, and to suit our demeanour thereto. Reflecting upon these things should make us to disdain to do anything unworthy that high regard of God, and that honourable alliance unto him. It should breed in us noble thoughts, worthy desires, and all excellent dispositions of soul conformable to such relation; it should engage us unto a constant practice, beseeming them whom God hath so dignified, whom the Son of God hath vouchsafed to make his brethren: by affecting anything mean or sordid, by doing anything base or wicked, we greatly undervalue ourselves, we much disparage that glorious family, into which, by the Son of God's incarnation, we

are inserted. Ταύτης οὖν τῆς τιμῆς ἀξίαν τὴν φιλοσοφίαν ἐπιδειξώμεθα, καὶ μηδὲν ἔχωμεν κοινὸν πρὸς τὴν γῆν: *Let us therefore,* saith St Chrysostom, *shew a philosophy worthy of this honour; having nothing common with this earth*[t]. SERM. XXI.

7 This consideration doth much aggravate all impiety and sin. Wilful sin upon this account appeareth not only disobedience to our Creator and natural Lord, but enormous offence against the infinite bounty and mercy and condescension of our Saviour; a most heinous abusing the Son of God, who came down into this homely and humble state on purpose to bless us, in turning every one of us from our iniquities; to free us from the grievous dominion and from the woful effects of sin; we thereby frustrate the most gracious intentions of God, and defeat the most admirable project that could be for our benefit and salvation: we thereby trample upon the Son of God, re-crucify him, and put him to an open shame: so the Apostle to the Hebrews telleth us, implying the heinous guilt and sad consequence of doing so; *He,* saith the Apostle, *that despised Moses's law died without mercy;—Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing?* Acts iii. 26. Rom. vi. 22. Heb. vi. 6. Heb. x. 28, 29.

8 Lastly, this consideration may serve to beget in us a high esteem of the dispensation evangelical, and hearty submission thereto. Almighty God, (as is signified in the Parable,) after several provisions for the good of mankind, and several

[t] In Joh. Hom. xv. [Opp. Tom. II. p. 615.]

SERM. XXI.

messages from heaven to the world here, did at last send his Son, with this expectation; *Surely they will reverence my Son:* and surely much reason he had to expect the greatest reverence to be yielded to his person; the readiest credence and obedience to his word. For if any declaration of God concerning his will, or our duty, however proceeding from him, (either by dictate of natural reason, or by the instruction of Prophets, or by the ministry of Angels,) ought to be entertained with great respect and observance; much more should the overtures of greatest mercy and favour exhibited by his own Son (on purpose sent unto us to discover them) be embraced with highest regard, and humblest reverence, and most hearty compliance. It is the Apostle to the Hebrews his discourse and inference; *Therefore,* (saith he, therefore, because *God hath in these last times spoken unto us by his Son*) *we ought* περισσοτέρως προσέχειν, *to give more* (*abundant,* or *more*) *earnest heed to the things which we have heard; for,* subjoins he, *how shall we escape, if we neglect so great salvation; which at first began to be spoken by our Lord, and was confirmed unto us by them that heard him?* Ταῦτ' οὖν διηνεκῶς στρέφοντες, καὶ ἀναλογιζόμενοι ἐκκαθάρωμεν ἡμῶν τὸν βιὸν, καὶ λαμπρὸν ποιήσωμεν: *Continually therefore revolving and recounting these things, let us cleanse our life and make it bright:* so we conclude with good St Chrysostom[u].

Luke xx. 13. Mark xii. 6.

Heb. i. 2, 3;

ii. 1, 3.

Almighty God, who hast given us thy only begotten Son to take our nature upon him; grant that we being regenerate, and made thy children

[u] Orat. LXI. Opp. Tom. VI. p. 623, &c.

by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

SERM. XXI.

SERMON XXII.

EPHESIANS IV. 5.

One Lord.

SERM. XXII.

AS the name of *God* (truly common to all three Persons of the Blessed Trinity) is (not in way of exclusion, but) according to a mysterious peculiarity (κατ' οἰκονομίαν, *in way of dispensation*, accommodated to our instruction, as the Greek Fathers express it) attributed to God the Father, who is the Fountain of the Deity, and first in order among the Divine Persons; so likewise is the name Lord, truly common to the other Persons, peculiarly (though also not exclusively) ascribed and appropriated unto God the Son[a]; who therefore in the style of the New Testament, which more fully hath revealed him, is called sometimes absolutely Lord, sometimes the Lord Jesus, sometimes our Lord; to acknowledge and call him so, being the especial duty, and the distinctive mark or character of a Christian: for, to us, as there is one God and Father of all, and one Holy Spirit, so there is, as St Paul here in my text doth say, *One Lord.* And otherwhere; *There be,* (saith he, there be, according to popular estimation and worldly use) *gods many, and lords many; but to us there is one God the Father,*

1 Cor. viii. 5, 6.

[a] Ὅς ἐστι Χριστὸς, Κύριος.—Luke ii. 11.

SERM. XXII.

and one Lord Jesus Christ. Hence to call upon the name of the Lord Jesus Christ (that is, by confession and practice to acknowledge him our Lord) gives a periphrasis, or description of a Christian, (*To the Church of God that is in Corinth, sanctified in Christ Jesus, called to be saints, together with all that call upon the name of the Lord Jesus Christ in every place;* that is, together with all Christians every where; so doth St Paul inscribe his First Epistle to the Corinthians;) whence, *No man,* saith he in the same Epistle, *can call Jesus Lord, but by the Holy Ghost;* that is, no man can heartily embrace Christianity without the gracious assistance of God's Holy Spirit. The reason of which appellation being so peculiarly attributed unto Christ, may be, for that, beside the natural right unto dominion over us, necessarily appertaining to him as our God, who hath made us, and doth preserve us, there are divers other respects and grounds supervenient, and accruing to him from what he hath undertaken, performed, and undergone for us, in spontaneous obedience to the will of God his Father, upon which also the title of Lord is due unto him: the which to declare first, then to apply them unto our practice, shall be the subject and scope of our present Discourse.

1 Cor. i. 2. Acts ix. 14.

1 Cor. xii. 3.

In whatsoever notion we take the word Lord, either as a prince over subjects, or as a master over servants, or as an owner of goods, or as a preceptor and president over disciples, or as a leader and captain to followers, or as a person singularly eminent above inferiors, he is according to all such notions truly our Lord.

SERM. XXII.

According to whatever capacity we distinctly or abstractively consider him, either as the Son of God, or as the Son of man, or as Θεάνθρωπος, (jointly God and man, united in one person,) as Jesus our Saviour, as the Christ of God, he is our Lord.

If we examine all imaginable foundations of just dominion, eminence in nature and power, the collation of being or preservation thereof, donation, conquest, purchase, merit, voluntary compact; upon all these he hath a right of lordship over us duly grounded.

I. He is, I say, first, our Lord according to every notion and acceptation of the word Lord.

He is our Prince and Governor, we are his subjects and vassals; for to him it was said, *Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre.* Of him it was prophesied, that *The government should be upon his shoulder*, and that *of the increase of his government and peace there should be no end;* he is the King of Israel, or of the Church, who, as the Angel told the Blessed Virgin, shall reign over the house of Jacob, for ever and ever: *God hath given him head over all things to the Church.* So is he a Prince most absolute, endued with sovereign right and power, crowned with glorious majesty, enjoying all pre-eminences, and exercising all acts suitable to regal dignity, in respect to all things, and particularly in regard to us.

Heb. i. 8. Isai. ix. 6, 7; xliv. 6. Luke i. 33. Eph. i. 22. 1 Cor. xv. 27.

He also is our Master, and we are his servants; the Church is a house and family, whereof he is the οἰκοδεσπότης, or *householder; If,* saith he, *they have called the Master of the house Beelzebub, how much more those of his household?* (τοὺς οἰκιακοὺς αὐτοῦ, *famulos ejus, his domestics,* or *menial ser-*

1 Tim. iii. 15. Matt. xxiv. 45; x. 25.

SERM. XXII.

vants); All the family in heaven and earth are named of him, saith St Paul; that is, the whole Church (both triumphant above in heaven, and militant here on earth) is his family, or called the family of him, as of its Lord; *Christ,* saith the Apostle to the Hebrews, *is as a son over his house, whose house are we; He that is called free is a servant of Christ:* and, *We serve the Lord Christ:* and, *We have a Master in heaven,* saith St Paul: *Blessed,* saith our Lord himself, *is that servant, whom his Lord coming shall find so doing;* that is, whom Christ, our Lord, coming to judgment, shall find discharging his duty faithfully. He, indeed, as a good Master governeth, ordereth, and maintaineth his family well; furnisheth and feedeth it with all necessary provisions; protecteth it from all want and all mischief; appointeth to every one therein his due work and service, and payeth to each his due wages and recompence.

Eph. iii. 15. Heb. iii. 6. 1 Cor. vii. 22. Col. iii 24. Eph. vi. 9. Col. iv. 1. Matt. xxiv. 46. 1 Cor. iii. 8. Luke vi. 35. Rev. xxii. 12.

He is also our Owner, or the Possessor and Proprietary of us; *The Lord that bought us,* as St Peter calls him; and consequently, who possesseth and enjoyeth us; *We are not our own,* saith St Paul; *for we are bought with a price:* whence we are become entirely subject to his disposal.

2 Pet. ii. 1. 1 Cor. vi. 19, 20; vii. 23.

He likewise is our Preceptor, or Teacher; that is, the Lord of our understanding, which is subject to the belief of his dictates; and the Lord of our practice, which is to be directed by his precepts; *Ye,* saith he, *call me Master and Lord,* (διδάσκαλον καὶ κύριον, *Doctor and Lord,*) *and ye say well, for so I am:* and, *Be ye not called masters,* (καθηγηταί, guides in doctrine,) *for one is your Master, even Christ:* and every thought of ours,

John xiii. 13. Matt. xxiii. 10.

SERM. XXII.

saith St Paul, is to be captivated to the obedience of Christ. Such, as infallibly wise, and perfectly veracious, he necessarily is unto us; such he is, as sent on purpose by God to enlighten our minds with the knowledge of heavenly truth, and *To guide our feet into the ways of peace:* whence we cannot but be obliged to embrace his doctrine, and to observe the rules which he prescribeth us.

2 Cor. x. 5. John i. 9. Luke i. 79.

He is therefore also our Captain and Leader; whose orders we must observe, whose conduct we should follow, whose pattern we are to regard and imitate in all things: he is styled ἀρχηγὸς πίστεως, *The Captain of our faith;* ἀρχηγὸς ζωῆς, *The Captain of our life;* ἀρχηγὸς σωτηρίας, *The Captain of our salvation;* ἀρχιποίμην, our *Chief Shepherd; The Apostle, and High Priest of our profession; The Bishop of our souls.* In fine, *He,* according to what St Paul says, ἐν πᾶσι πρωτεύει, *hath in all things the primacy and pre-eminence;* so that according to all notions and senses of lordship he is our Lord; but chiefly he is meant such in the principal sense, as having an absolute right and power to command and govern us.

Heb. xii. 2. Acts iii. 15. Heb. ii. 10. Acts v. 31. 1 Pet. v. 4. Heb. iii. 1. 1 Pet. ii. 25. Col. i. 18.

II. Christ is also our Lord according to every capacity or respect of nature or office, that we can consider appertaining to him.

1 He is our Lord as by nature the Son of God, partaking of the Divine essence and perfections: he as such being endued with eminence superlative and with power irresistible; as such having created all things, and upholding all things; whence all things necessarily and justly are subject to his order and disposal; all things according to all right and reason are to be governed, possessed,

and used according to his pleasure. Hence is that most august and most peculiar name, *JEHOVAH*, (denoting either independency and indefectibility of subsistence, or uncontrollable and infallible efficacy in operation, or both of them together; which therefore is by the Greek interpreters fitly rendered Κύριος, and after them *Lord* by our translators; for the word κύρειν doth signify to subsist, and κύρος is used to denote efficacy, ratification, steadfast power or authority) assigned to him; *This is his name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS,* saith Jeremiah of him: and, *I will have mercy upon the house of Judah, and will save them by Jehovah their God,* saith God in Hosea concerning the salvation accomplished by him: and in the Prophet Zechariah he thus speaks of himself; *Sing and rejoice, O daughter of Sion; for, lo, I come, and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee:* where it is said that Jehovah, being sent by Jehovah[b], should come and dwell in the Church, enlarged by accession of the Gentiles: who can that be, but our Lord Christ, who dwelt among us, and was by God his Father sent unto us? And what in the Old Testament is spoken of Jehovah is by infallible expositors in the New attributed to our Lord; *Sanctify Jehovah Sabaoth, and he shall be for a stone of stumbling, and for a rock of offence;* so did Isaiah speak; and his words are by St Peter and by St Paul applied to *Christ. Whosoever shall call upon the name of Jehovah, shall be delivered;*

SERM. XXII.

Jer. xxiii. 6.

Hos. i. 7.

Zech. ii. 10, 11.

Isai. viii. 13, 14.

1 Pet. ii. 7. Rom. ix. 33.

Joel ii. 32.

[b] Jehovah à Jehova. Gen. xix. 24. apud Iren. III. 6. [Opp. p. 180, col. 1.]

SERM. XXII.

so did the Prophet Joel foretell concerning the latter days; and St Paul accommodates it to the salvation obtained by confessing the name of Christ. In Malachi, Jehovah saith, that he would send his messenger to prepare his way before him; this, according to the Evangelists' interpretation, was verified in St John the Baptist's preparing the way before our Saviour. Likewise, what Isaiah said, *The voice of him that cried in the wilderness, Prepare the way of Jehovah,* is by all the Evangelists applied to the Baptist, as the voice crying, and to our Saviour, as the Lord coming: Christ therefore is the Lord Jehovah, independent and immutable in essence and in power.

Rom. x. 9, 10, 13. Mal. iii. 1. Matt. iii. 3. Mark i. 2, 3. John i. 23. Luke vii. 27; iii. 4. Isai. xl. 3.

The word *Adon* also, which more immediately and properly doth signify dominion, (and which put absolutely doth belong to God,) is plainly attributed to our Saviour. *The Lord* (*Jehovah*) *said to my Lord* (*le Adonai;*) that is, God the Father to Christ the Son, yet Lord of David, as our Saviour himself expounds it; and, *The Lord* (*ha Adon*) *shall come to his temple;* so in Malachi it is prophesied concerning the coming of Christ. According to this notion was it, that St Thomas, being by our Saviour's resurrection convinced of his divinity, cried out, *My God, and my Lord:* in this sense it was, that St Peter called our Saviour Lord, when he ascribed omniscience to him, saying, *Lord, thou knowest all things, thou knowest that I love thee.* Upon this account, St John the Baptist said, *He that cometh from above is above all things,* which St Paul expresseth thus; *The second man is the Lord from heaven.* So is Christ, as he is God, our Lord.

Ps. cx. 1. Matt. xxii. 43, 44. Mal. iii. 1. John xx. 28; xxi. 17; iii. 31. 1 Cor. xv. 47.

SERM. XXII.

2 He is also our Lord as man, by the voluntary appointment and free donation of God his Father; in regard to the excellency of his Person, and to the merit of his performances. God did by gift and delegation confer upon him a supereminent degree of dignity and authority, with power to execute the most lordly acts of enacting, of dispensing with, and of abrogating laws; of judging, of remitting offences; of dispensing rewards, and of punishing transgressors. The Scripture is copious and emphatical in declaring this point both in general terms and with respect to particulars. *Let all the house of Israel,* saith St Peter, *know assuredly, that God hath made him Lord and Christ, even this Jesus, whom ye did crucify:* and, *Thou hast given him power over all flesh: All things are delivered unto me by my Father: All power is given me in heaven, and upon earth: The Father hath loved the Son, and hath given all things into his hand,* saith he concerning himself: and, *Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross: wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow—and that every tongue should confess that Jesus is the Lord:* and, *God raised him from the dead, and set him at his right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the Church:* and, *We see Jesus, who was made a little lower*

Acts ii. 36. John xvii. 2. Luke x. 22. Matt. xi. 27; xxviii. 18. John iii. 35; xiii. 3. Phil. ii. 8—11. Eph. i. 20—22. 1 Pet. iii. 22. Heb. ii. 9.

SERM. XXII.

than the Angels, for the suffering of death crowned with glory and honour: and, *The Lamb which was slain is worthy to receive power, and riches, and wisdom, and strength, and honour, and blessing:* and, *When the Son of man sits upon the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel.* In which places, as in others of the same importance, it is signified generally, that beside the dominion, naturally belonging to our Saviour as God, there hath been conferred on him, as man, an universal dominion over all things in regard to what, as man, he did and suffered; and that in him, as the Apostle to the Hebrews observeth and discourseth, that hath been signally fulfilled which the Psalmist acknowledgeth, and praiseth God for, in respect to man; *Thou crownedst him with glory and honour, and didst set him over the works of thy hand, and didst put all things in subjection under his feet.* In him also was accomplished the prophetical vision of Daniel; *I saw in the night visions, and, behold, one like the Son of man—And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.* It is also particularly expressed of him, that to him, as man, is committed a power legislative; I say unto you, I command you, is the style he commonly used: and, *The Son of man,* said he, *is Lord of the sabbath;* (that is, hath a power to dispense with the observation thereof, or to abrogate the positive law concerning it; which by parity of reason infers a general power of constituting and rescind-

Rev. v. 12.

Matt. xix. 28; xxv. 31; xxvi. 64.

Heb. ii. 7, 8. Ps. viii. 5, 6.

Dan. vii. 13, 14.

John xv. 10, 12, 14.

Matt. xii. 8.

ing laws of the like nature). The prerogative also of remitting sins was given him; *That ye may,* saith he, *know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and walk:* and, *The God of our fathers,* saith St Peter, *hath raised Jesus, whom ye slew, and hanged on a tree; him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance unto Israel, and remission of sins.* The administration of justice and judgment he thus also hath; for *He is* ὡρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς, *ordained by God the Judge of quick and dead;* God hath appointed to judge the world, ἐν ἀνδρὶ ᾧ ὥρισε, *By the man whom he hath ordained: The Father judgeth no man, but hath committed all judgment to the Son—and hath given him authority to execute judgment also,* ὅτι υἱὸς ἀνθρώπου ἐστὶ, *because,* or *whereas, he is the Son of man:* so also for the prerogative of distributing rewards and inflicting punishments; *The Son of man,* saith he, *shall come in the glory of his Father with his angels, and reward every man according to his work.* Thus by emphatical expression it is signified, that Christ, as man, is our Lord, by God's appointment and donation. We may also consider, that our Saviour, as the Son of David, and consequently by a right of succession, according to divine ordination, as King of Israel, (to the which all Christians are become proselytes; for, προσεληλύθατε Σιὼν ὄρει, *Ye are proselytes to mount Sion, and to the city of the living God, the heavenly Jerusalem,* saith the Apostle to the Hebrews,) is our Lord; according to that of the Angel to the blessed Virgin; *He shall be great, and shall be called the*

Matt. ix. 6. Luke v. 24. Acts v. 30, 31; x. 42; xvii. 31. John v. 22, 27. Matt. xvi. 27. Heb. xii. 22. Luke i. 32. Acts ii. 30.

SERM. XXII.

Son of the Highest; and the Lord God shall give him the throne of David his Father; and he shall
Isai. ix. 7. *reign over the house of Israel for ever and ever: Of the increase of his government there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever:* so Isaiah foretold of him; and many like passages occur in other prophets.

3 He also considered as Θεάνθρωπος (as God and man, united in one Person) is plainly our Lord. For whatever naturally did appertain to God, whatever freely was (in way of gift or reward) communicated to man, doth accrue to the Person, and is attributed thereto, in consequence of the union hypostatical, or personal. It was, indeed,
1 Tim. ii. 5. by virtue thereof, that *The man Christ Jesus* became capable of so high preferments; whereof most pro-
Acts x. 36. perly upon this consideration is Christ *The Lord*
1 Cor. xv. 27. *of all,* as St Peter styles him; *Having all things (him only excepted, who did subject all things to him) put under his feet.*

4 If we also consider him as Jesus, our Saviour, that notion doth involve acts of dominion, and thence resulteth a title thereto: nothing more becomes a Lord, than to protect and save; none better deserves the right and the name of a Lord, than a Saviour; wherefore those titles are well
Isai. xliii. 11. conjoined; *I am the Lord, and beside me there is no Saviour,* saith God in Isaiah of himself; and,
Acts v. 31. *Him hath God exalted to be a Prince and a Saviour to his right hand,* saith St Peter concerning Jesus.

5 Likewise, if he be considered as the Christ,

SERM. XXII.

that especially implieth him anointed, and consecrated to sovereign dominion, as King of the Church: well therefore did the Angel express his joyful message when he told the shepherds; *I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord:* and St Peter well joined them, saying, *Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.* Thus in all respects is Christ our Lord.

Luke ii. 10, 11; ii. 36.

III. Let us also further briefly survey the several grounds upon which dominion may be built, and we shall see that upon all accounts he is our Lord.

1 An uncontrollable power and ability to govern is one certain ground of dominion[c]; he that is endued therewith, it is necessary that we should submit to him, it is reasonable willingly to admit him for our Lord: persons so qualified, Aristotle telleth us, have a natural title to dominion[d]; as, on the contrary, persons weak, (in power or in wisdom,) unable to protect themselves, and unfit to manage things, are naturally subjects and servants. This ground eminently agrees to him, as being by nature the Almighty God, who can do all things, whom nothing can resist; and also for that all

John xiii. 3.

[c] Ὁ γὰρ πρῶτος (ὡς ἔοικεν) καὶ κυριώτατος νόμος, τῷ σώζεσθαι δεομένῳ, τὸν σώζειν δυνάμενον, ἄρχοντα κατὰ φύσιν ἀποδίδωσι.—Plut. in Pelop [Opp. Tom. II. p. 371. Ed. Reisk.]

Προσήκει γοῦν ἀεὶ τῷ κρείττονι κατα φύσιν ἡγεῖσθαι τοῦ χείρονος. —Clem. Alex. Strom. VII. [Opp. Tom. II. p. 833.]

[d] Τὸ μὲν γὰρ δυνάμενον τῇ διανοίᾳ προορᾶν, ἄρχον φύσει καὶ δέσποζον φύσει.—Pol. I. 1.

SERM. XXII.

things are given into his hand, all things are put under his feet. Hence he is most able to protect us; *The gates of hell cannot prevail against his Church; None can snatch us out of his hand; He is able to save to the uttermost them that come to God through him.*

Matt. xvi. 18. John x. 28. Heb. vii. 25.

2 To make, to preserve, to provide and dispense maintenance, are also clear grounds of dominion; for what can we more justly claim dominion over, than over our own inventions and works; over that which we continually keep and nourish; over that which wholly depends upon us, and subsists merely by our pleasure? Since then *In him we live, and move, and have our being;* since we have derived all our being from him, (our being natural as men, and spiritual as Christians,) and are by him, who upholdeth all things, sustained therein; since, as to all our powers and in all our actions, we depend upon him; for without him we can do nothing, and all our sufficiency is of him; he surely is our Lord, having an absolute right to dispose of us, to order us, and to use us, according to his discretion and pleasure. We thence have reason to render that acknowledgment of the Elders in the Revelation to him; *Worthy art thou, O Lord, to receive the glory, and the honour, and the power; for thou hast created all things, and for thy will they are, and they were created;* to confess and celebrate him as our Lord, for that, as it is in the Psalm, *It is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.* Thus by birth, and privilege of nature, as the Son of God, heir-apparent, and consort of eternal Majesty; thus also, as concurring with his

Acts xvii. 28. Heb. i. 3. Col. i. 17. John xv. 5. 2 Cor. iii. 5. Rev. iv. 11. Ps. c. 3.

Father in the divinest actions of creation and providence, is Jesus Christ, the only Son of God, our Lord[e].

SERM. XXII.

But beside these natural grounds of dominion over us, there are several others considerable, each of them according to the standing rules of justice and equity, sufficient to found a good title thereto. We (considering ourselves as the sons of Adam, in that state wherein Christ found us, or wherein we should now be, if he had not vouchsafed to come and redeem us) had attempted to withdraw ourselves from our due subjection to God, by wilful rebellion and disobedience; we thence had forfeited the benefit of God's favourable protection and providence for our good: we had become outlaws, dead in law, dead in trespasses and sins; we, instead of being subjects and servants of God, were become (or should have been) aliens, and enemies to God by wicked works, according to the natural blindness of our minds, not knowing (or acknowledging) God; in our affections estranged and averse from him, in our practice opposite to his holy will and righteous laws, we in a manner were got out of God's possession; were in respect to him become imbecile and lost; we were like sheep gone astray out of the fold of his gracious care and governance; we had got other masters, and were come into other hands; like those who in the Prophet confess, *O Lord our God, other lords beside thee have had dominion over us.* The

Eph. ii. 1, 5. Col. i. 21. Rom. viii. 7, 8, 9. Luke xv. 24. 1 Pet. ii. 25. Matt. xviii. 11; x. 6; xv. 24. Ps. cxix. 176. Isai. xxvi. 13. 2 Tim. ii. 26. Acts x. 38. Col. ii. 13.

[e] Χριστὸς φύσει Κύριος καὶ βασιλεὺς ἀΐδιος ὢν, οὐχ ὅτε ἀποστέλλεται, μᾶλλον γίνεται Κύριος, οὐδὲ τότε ἀρχὴν λαμβάνει τοῦ εἶναι Κύριος, καὶ βασιλεύς· ἀλλ' ὅπερ ἐστὶν ἀεὶ, τοῦτο καὶ τότε κατὰ σάρκα πεποίηται, καὶ λυτρωσάμενος πάντας γίνεται καὶ οὕτως ζώντων καὶ νεκρῶν Κύριος. —Athan. con. Arian. Orat. II. [Opp. Tom. I. p. 482 C.]

SERM. XXII.

Devil had got us into his power; we were captivated (or taken alive, as St Paul phraseth it, ἐζωγρημένοι) at his will; we were detained under wretched subjection, overpowered, and oppressed by him; who therefore is called *The Prince* and *The God of this world;* to whose suggestions it hearkened, whose will it observed, whom it was prone even to worship and adore. The world also (whose friendship is enmity to God, which all lieth in wickedness) had prevailed over us, so as to walk according to it; to be governed by its corrupt principles and vicious practices; to be driven by its force, and drawn by its allurement, into evil. We were captives and slaves also to the law of sin ruling in our members; serving divers lusts and pleasures; being in our actions guided by a carnal mind, opposite to God and goodness; swayed by sensual appetites, and hurried by violent passions to what is bad: this was the condition of mankind generally when Christ came, and would have so continued; but out of it he came to deliver us; by the merit of his blood, and power of his grace, to free us from the oppressions of all those usurping powers; to recover and restore us into the propriety, possession, and protection of God. *He came to seek and to save that which was lost; To save us from our enemies, and from the hand of all that hate us;* to deliver us out of the power of darkness, and to translate us into his own kingdom, the kingdom of righteousness, peace, and joy. So that he hath acquired us to himself; we being now περιποίησις, *an acquist* made by him, as St Paul calleth us, and λαὸς εἰς περιποίησιν, as St Peter speaks, *a people by acquisition* peculiarly

John xiv. 30; xvi. 11. Eph. vi. 12. 2 Cor. iv. 4. James iv. 4. 1 John ii. 15; v. 19. Eph. ii. 2. Rom. vii. 23; vi. 12, 16, &c. Tit. iii. 3. Rom. viii. 7, 8. Luke xix. 10; i. 71. Col. i. 13. Rom. xiv. 17. Eph. i. 14. 1 Pet. ii. 9.

appertaining to him: and divers ways we have been acquired to him, as to our Lord. SERM. XXII.

3 He hath acquired us by free donation from God his Father; for God hath given him power over all flesh; God hath delivered all things into his hand; God hath subjected all things under his feet. Peculiarly God hath given unto him those who comply with his gracious invitations and suggestions; his sheep, that hear his voice, and follow him; them hath God given him, to govern them with especial favour, and keep them with a particular care; *Whom,* saith he, *thou hast given me, I have kept;* and, *This is the will of the Father that sent me, that of all which he hath given me, I should lose nothing.* John xvii. 2; xiii. 3. Eph. i. 22. John x. 27; xvii. 12, 6; vi. 39.

4 Again, he hath acquired us by just right of conquest, having subdued those enemies unto whom (partly by their fraud and violence, partly from our own will and consent) we did live enslaved and addicted: them he vanquished, *Having spoiled principalities and powers, and made a show of them openly, triumphing over them.* Whence we rightly fall under subjection to him, as accessions to his victory; having formerly belonged to his enemies, and having by his mercy been preserved: he might justly have deprived us of liberty and of life; might have utterly destroyed us, or have detained us in woful misery, as dependents upon and partisans with his foes; ourselves together with them being found in open hostility against him: but *According to his great mercy he saved us;* and did put us into a capacity of a free, comfortable, and happy life under him, calling us to his kingdom and glory. We therefore being Col. ii. 15. Rom. v. 8, 10. Tit. iii. 3, 4. Col. i. 21. Eph. i. 7. 1 Thess. ii. 12.

SERM. XXII.

subacti potentia, (*subdued by his power,*) become *jure subditi,* (*in right subject to him,*) being *servati,* we are made *servi;* being saved from death by him, we according to justice and reason become vassals to him, so that all our life should be devoted to his service; *That* (as it is in the hymn *Benedictus*) *being delivered out of the hands of our enemies,* (his enemies, and our enemies also, no less in truth and effect,) *we should serve him without fear.*

Luke i. 74.

5 He hath also further acquired us to himself by purchase; having by a great price bought us, ransomed us out of sad captivity, and redeemed us from grievous punishment due to us. We, as heinous sinners and rebels, had forfeited our lives to God's law, and were sentenced unto a miserable death; we had lost our liberty, and were thrown into a grievous prison, fettered in guilt, lying under wrath, and reserved to punishment unavoidable; we were stripped of all goods, all comfort, all hope and remedy: such was the case of man, when he procured a redemption, a pardon, a deliverance, and restitution for us; delivering up himself a ransom for us all; undergoing a punishment for our sins, discharging our debts, propitiating Divine justice, acquitting us from all claims and pretences upon us; yea meriting for us a better state than we did ever before stand in: thus he purchased his Church with his own blood; whence, as St Paul argues, we are not our own, for we are bought with a price[f]. In requital for such mercies

Rom. xi. 32; iii. 23. Gal. iii. 22.

1 Tim. ii. 6. Rom. viii. 34.

Acts xx. 28. 1 Pet. i. 18. 1 Cor. vi. 20; vii. 23.

[f] Οὐ γὰρ οὐρανὸν, καὶ γῆν, καὶ θάλασσαν δοὺς, ἀλλὰ τὸ πάντων τούτων τιμιώτερον, τὸ ἑαυτοῦ αἷμα καταθεὶς, οὕτως ἡμᾶς ἐξηγόρασε.—Chrys. Ἀνδρ. κα'. [Opp. Tom. VI. p. 610.]

and favours so unexpressibly great, we cannot, either in gratitude or justice, owe less than ourselves to be rendered up wholly to his dominion and disposal; it is our duty therefore to be his subjects and servants; and it was, indeed, the intent of his doing so much for us, that we should be so: he did all *gratis*, most freely, as to any precedent motive beside his own goodness; but he would not do it fruitlessly, as to effect; *To this end*, saith St Paul, *Christ both died, rose, and revived, that he might be Lord both of the dead and living; He died for all, that they, which henceforth live, should not live to themselves, but unto him which died for them:* and, *He gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.* SERM. XXII. Rom. xiv. 9. 2 Cor. v. 15. Tit. ii. 14.

6 He likewise acquired a lordship over us by desert, and as a reward from God, suitable to his performances of obedience and patience, highly satisfactory and acceptable to God; *For this the Father loves me, because I lay down my life, that I may take it again: He humbled himself, becoming obedient to the death of the cross; therefore also did God exalt him, and gave him a name above every name: For the joy that was set before him, he endured the cross; and having despised the shame, sat down at the right hand of the glory of God: We see Jesus, for the suffering of death crowned with glory and honour: He drank of the brook in the way, therefore he hath lifted up his head: Because he poured out his soul unto death; therefore did God divide him a portion with the great, and he did divide the spoil with the strong,* as the Prophet expresseth it. John x. 17. Phil. ii. 8, 9. Heb. xii. 2; ii. 9. Ps. cx. 7. Isai. liii. 12.

SERM. XXII.

7 We may add, that he hath acquired a good right and title to dominion over us, as our continual most munificent benefactor; by the great benefits he bestoweth on us, by the ample hire and large recompence he pays us. He affords us a sure protection under him, and a liberal maintenance; high privileges, and ample rewards for our service: it is no Egyptian bondage that he would detain us in, requiring hard labour, and yielding no comfort or recompence; but it is a most beneficial and fruitful service. Christ hath promised to withhold no good thing from his servants; nothing requisite for the support or convenience even of this temporal life, (for to them who seek the kingdom of God, and its righteousness, even all these things shall be added, or cast in;) but especially most inestimable precious recompences he hath promised, and will certainly bestow in spiritual and eternal blessings; *He will render to every man according to his works; to them who by patient continuance in well-doing seek glory and honour and immortality, eternal life;* saith St Paul: and, *Being freed from sin,* saith he again, *and made servants to God, ye have your fruit unto sanctification, and in the end everlasting life:* a fruit to sanctification, that is, all benefits conducing to our spiritual welfare here, and hereafter a life in perpetual joy and happiness. To them who have been diligent in performing their tasks, and improving their talents committed to them now for his interest and honour, he will one day say, *Well done, good and faithful servants, enter into your Master's joy:* and, *Blessed,* saith our good Master, *are ye, when men shall revile*

Ps. lxxxiv. 11; xxxiv. 9, 10.

Matt. vi. 33. Rom. viii. 38. 2 Pet. i. 4.

Rom. ii. 6, 7;

vi. 22.

Matt. xxv. 21. Rev. xi. 18. Matt. v. 11, 12.

you, and speak all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great shall your reward be in heaven. Now he that is at such care and charges for us, who feeds and furnishes us so plentifully, who rewards our small pains, our poor works, our unprofitable services, (such, indeed, we must confess all that we can do to be,) with so high and bountiful wages, him surely most justly we should esteem, and most willingly call our good Lord and Master.

8 Yea further yet, our Saviour Jesus is not only our Lord by nature, and by acquisition in so many ways, (by various performances, deserts, and obligations put on us,) but he is also so by our own deeds, by most free and voluntary, most formal and solemn, and therefore most obligatory acts of ours. He is our Lord and King by election[g]; we finding ourselves oppressed by cruel tyrants and enemies, groaning under intolerable slaveries, loaded with heavy burdens, plunged into grievous distresses, tormented with anxious fears, regrets, and sorrows, had our recourse unto him, upon his gracious invitation, offering us deliverance, ease, and refreshment, under his most equal and gentle government; *Come unto me, all ye that labour, and are heavy laden, and I will give you rest—Take my yoke upon you;—for my yoke is easy, and my burden light:* so he was pleased to invite us; and so we did, or have at least seemed

Matt. xi. 28—30.

[g] Καὶ καθάπερ ἡμεῖς οἰκετὰς ἀγοράζοντες, αὐτοὺς τοὺς πωλουμένους πρότερον ἐρωτῶμεν, εἰ βούλονται ἡμῖν δουλεῦσαι· οὕτω καὶ ὁ Χριστὸς ποιεῖ· &c. . . . Οὐ γὰρ κατηναγκασμένη ἡ δεσποτεία αὐτοῦ ἐστι. &c.—Chrys. Ἀνδρ. κα'. [Opp. Tom. VI. p. 610.]

SERM. XXII.

and pretended to undergo his yoke, freely submitting to his government: we have vowed perpetual allegiance and fealty to him, as to our lawful Prince; we have promised entire subjection to his will, and sincere obedience to his laws; we have engaged, forsaking all things, to follow him; to follow him as our Captain, and to fight resolutely under his banners, against the common enemies of his glory and our salvation. We did συμφωνεῖν, (as it is in the Parable,) contract and agree with him upon certain conditions and considerations, most advantageous to ourselves, to be his faithful servants, and diligently to perform his work: we renounced all other masters; yea resigned up all claim to any liberty or power over ourselves; becoming absolutely devoted to his will and command: this we did at our Baptism, in most express and solemn manner, and in every religious performance we confirm our obligation; when we acknowledge his right over us, and our duty toward him; when we implore his protection, his succour, and his mercy; when we promise our humble respect and obedience to him: if our daily confessions do signify anything; if our vows and protestations have any truth or heart in them; if our prayers are serious, our praises are hearty, our communions have in them anything of good earnest and sincerity; we do by them continually tie faster the band of this relation and duty toward him; he by our renewed choices, and consents, and promises, and acknowledgments, doth appear to be our Lord. But let thus much suffice for explication of this point; or for considering upon what grounds Jesus Christ, the only Son of God, is our

2 Tim. ii. 3; iv. 8.

Matt. xx. 2.

Lord: now for practical application of the point thereof. SERM. XXII.

1 The general influence which this doctrine may and should have upon our practice is very obvious and palpable. If we are truly persuaded, that Christ is our Lord and Master, we must then see ourselves obliged humbly to submit unto and carefully to observe his will; to attend unto, and to obey his law, with all readiness and diligence; for, *Why call ye me, Lord, Lord, and do not the things that I say?* is the expostulation of our Lord himself, implying it to be a vain and absurd profession, an irrational and illusive pretence we make, when we avow and invoke him as our Lord, but withal disclaim his authority in our practice, by slothfully neglecting or wilfully disobeying his commands: *Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven;* that is, not he that makes loud and eager professions (crying Lord, over and over again) is in God's esteem a loyal subject, or faithful servant, or shall obtain the rewards assigned to such; but he that, although perhaps more sparing in words and pretences, doeth really his duty, and performs the will of God. *Many,* saith our Saviour again, *shall in that day* (in that great day of final account and recompence) *say unto me, Lord, Lord, have we not in thy name prophesied, and in thy name cast out devils, and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me, ye that work iniquity.* Not only bare professions and acknowledgments are insufficient, but even the fairest and most

Luke vi. 46.

Matt. vii. 21;

vii. 22, 23. Luke xiii. 25.

SERM. XXII.

plausible actions done in the name of Christ will avail nothing, without real obedience to the law of Christ; even then, when such actions are performed, Christ doth not know them; that is, doth not esteem them his servants; the working of iniquity rendering them uncapable of that name and privilege. Such persons do, as St Paul speaks, profess to know him, (or acknowledge him as their Lord,) but with their works they deny him; who are disobedient, and to every good work reprobate, (that is, upon trial found bad and base;) they, as St Peter says, deny the Lord that bought them. *Do ye not know,* saith St Paul, *that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey?* and, *Every one,* saith our Saviour, *that doeth sin is the servant of sin:* and, *By whom,* saith St Peter, *a man is overcome, to him he is made a servant,* or *enslaved* (δεδούλωται). It is not what we say, but what we do; not what we would seem, but what we, indeed, are, doth really constitute, and truly denominate us servants: we not only shall lose the rewards and privileges granted to the servants of Christ, but we do even forfeit all claim to the very name[h], if we disobey his commands, being, indeed, properly servants to those lusts which sway us; to that devil, whose pleasure we fulfil; to that world, whose bad manners we follow: we do but invade and usurp the name of Christians, if our practice is not conformed to the precepts of our Lord[i].

Tit. i. 16.

2 Pet. ii. 1.

Rom. vi. 16.

John viii. 34.

2 Pet. ii. 19.

[h] Ἀπολωλεκότες τὴν πάντιμον καὶ ἔνδοξον καὶ ζωοποιὸν προσηγορίαν. —Euseb. Hist. Eccl. (Martyr. Lugd.) v. 1. [Tom. i. p. 205.]

[i] Mendacium est Christianum se dicere, et opera Christi non facere.—Ambr. *It is a lie, to call one's self a Christian, and not to do the works of Christ,* as St Ambrose saith.

SERM. XXII.

2 Indeed, the consideration of this point doth clearly demonstrate to us the great heinousness of sin; how many follies, iniquities, basenesses, and ingratitudes lie complicated therein: the madness of opposing irresistible power, and dissenting from infallible wisdom: the unworthiness of offending and abusing immense goodness; the injustice and disloyalty which are couched in the disobedience of him, who by so many titles, and upon so many obligations, is our Lord: the abusiveness of evacuating all his laborious and expensive designs in acquiring us; the levity and giddiness of disavowing him by our practice, whom we so often have acknowledged our Lord, and vowed entire subjection unto.

3 Again, if Christ be our Lord, then are we not our own lords, or our own men; we are not at liberty, or at our own disposal, as to our persons or our actions[k]: those rules of the Civil Law, that a servant can possess nothing of his own, that no profit can simply accrue to him, but all in result must go to his lord: that he is reckoned nobody in law, and the like, do most perfectly agree to us in regard to Christ, who is upon so many accounts absolutely our Lord, infinitely more than one man can be to another. We consequently must not think to have our own wills[l], we must not attend our own business, we must not please our own

Nihil enim omnino prodest nomen sanctum habere sine moribus; quia vita a professione discordans abrogat illustris tituli honorem per indignorum actuum vilitatem.—Salv. de Gub. Dei, III. [p. 62. Ed. Baluz.]

[k] Ὁ δὲ δοῦλος οὐ μόνον δεσπότου δοῦλός ἐστιν, ἀλλὰ καὶ ὅλως ἐκείνου.—Arist. Pol. I. 2.

[l] Τοῦ δούλου ὄντος τὸ ζῆν μὴ ὡς βούλεται.—Id. Pol. VI. 1.

SERM. XXII.

appetites, or gratify our own desires, or enjoy our own pleasures, or follow our own fancies, or regard our own profits, or seek our own honour; we must not undertake or prosecute anything merely our own, or further than doing so is subordinate unto or consistent with the service, interest, and glory of our Lord: otherwise we do constitute ourselves the lords and masters, in effect renouncing and casting off him: if he be truly our Lord, it is his will and word that should be the rule of all our actions; which we should diligently attend unto, which we should readily observe: it is his business, that we should with especial care mind, and most earnestly prosecute; it is his advantage and credit, that we should propound unto ourselves, as the main aims of all our endeavours. Whatever we design or undertake of moment, we should do it with this formal consideration and reference; doing it as the servants of Christ, from conscience of our duty to him, with intention therein to serve him, with expectation of reward only from him; according to those apostolical precepts; *Whether we eat, or drink, or whatever we do, we should do all to the glory of our Lord: We must glorify him with our bodies and our spirits, which are his: We must not live to ourselves, but to him that died, and rose again for us:* since *Whether we live or die,* (that is, whatever action we set upon relating either to life or death), *we are the Lord's;* we should direct all to his honour, profit, and service.

1 Cor. x. 31; vi. 20. 2 Cor. v. 15.

4 If Christ be our Lord, (absolutely and entirely such,) then can we have no other lords whatever in opposition to him, or in competition with him; or otherwise any way than in subordination

and subserviency to him; *No man*, as he doth himself tell us, *can serve two lords;* that is, two lords having collateral or equal authority; their injunctions will interfere, oppose, or supplant one the other; our affections will incline to one more than to the other; at least we shall be detained in hovering suspense; our leisure, our care, our endeavour being employed in the service or attendance of one, will force us to neglect and disappoint the other; *Ye cannot serve God and Mammon;* serving wealth (that is, eagerly affecting it, and earnestly pursuing it) is inconsistent with our duty to Christ; the like may be said of honour, of pleasure, of curiosity, of any worldly thing; for, *He that will be a friend of the world is thereby,* saith St James, *constituted,* καθίσταται, *an enemy of God;* and if he thereby be made an enemy, he surely can be no good servant; a servant being (as the Philosopher calls him) *humilis amicus, a meaner sort of friend;* who performeth service out of good-will and affection; like St Paul, who discharged that high and laborious service of preaching the Gospel incumbent on him, and of that kindly necessity which he expresses, saying, *The love of Christ constrains me;* or as St Peter enjoins those particular servants of Christ (employed by him in teaching and guiding his people) to do their duty, μὴ ἀναγκαστῶς, ἀλλ' ἑκουσίως, *Not by constraint, but willingly; not for filthy lucre, but of a ready mind;* or as St Paul chargeth all servants, μετ' εὐνοίας δουλεύειν, *To serve with good-will, as to the Lord, and not to men.* It is, indeed, the proper nature and the necessary condition of this service, that we decline, forsake, renounce, detest all other obligations,

SERM. XXII.

Matt. vi. 24.

James iv. 4.

2 Cor. v. 14; ix. 7.

1 Pet. v. 2.

Eph. vi. 7.

SERM. XXII.

all affections, all encumbrances, which may avert us from a close adherence thereto. *Whoever,* saith he, *he be of you, that forsaketh not* (or, *who renounceth not, who biddeth not farewell to,* ὃς οὐκ ἀποτάσσεται) *all that he hath, cannot be my disciple,* or my follower and servant: *If any man cometh after me, and do not hate his father, and mother, and wife, and children, and brothers, and sisters, yea and his own life, he cannot be my disciple;* he cannot, indeed, truly and heartily be so, who in love and observance of Christ will not readily forsake and lose all.

Luke xiv. 33; xiv. 26.

5 Particularly therefore, if Christ be our Lord, we are thereby disobliged, yea we are, indeed, prohibited, from pleasing or humouring men, so as to obey any command, to comply with any desire, or to follow any custom of theirs, which is repugnant to the will or precept of Christ: *If,* saith St Paul, *I did yet please men,* (that is, humour, soothe, or flatter them, so the word ἀρέσκειν doth import,) *I were not the servant of Christ;* that is, I were not such in effect, I did in so doing not behave myself as a servant of Christ; as it becomes such an one, and as such an one is obliged to do: and, *Ye,* saith he again, *are bought with a price; be not the servants of men,* (or, *ye are not the servants of man,* so the words will bear rendering;) that is, ye therefore do not, or ye therefore ought not, to perform service to men, absolutely as such, or with ultimate relation unto them; but when ye lawfully and allowably do it, ye do it out of conscience, and regard to Christ, as his servants. We may indeed, yea in duty we must, obey men humbly and willingly, diligently and faithfully, in

Gal. i. 10.

1 Cor. vii. 23.

SERM. XXII.

our stations, and according to our conditions, as we are placed and called in this world, either as subjects or servants; but we must do this in subordination to our principal and supreme Lord; in obedience to his command, and with regard to his service; so we are taught by St Paul; *Servants*, saith he, *obey your masters according to the flesh with fear and trembling*, (that is, very respectfully and carefully,) *in singleness of heart, as to Christ; not in eye-service, as men-pleasers, but as the servants of Christ; doing the will of God from the soul; serving with good-will, as to the Lord, and not unto men:* and, *Be subject*, saith St Peter, *to every human constitution*, διὰ τὸν Κύριον, *for the Lord;* (that is, out of conscientious regard or affection to the Lord; because he is our Lord;) *as free, and not having your liberty for a cloak of maliciousness, but as the servants of God:* yea, *Whatsoever* (saith that wise instructor, St Paul, again) *ye do, do it heartily, as to the Lord, and not to men; knowing that of the Lord ye shall receive back the recompence of inheritance; for ye serve the Lord Christ.*

Eph. vi. 5, 6, 7.

1 Pet. ii. 13, 16.

Col. iii. 23, 24.

6 It is, we see (which may be another improvement of this consideration) not only an engagement, but an encouragement to the performance of all duty; particularly to the performance of those hard duties (so contrary to natural will and stomach), cheerful obedience and submission to men; who often, as St Peter intimates, are σκολιοὶ, *crooked,* or untoward and harsh in their dealings with their servants; to whom yet upon this consideration he enjoins us willingly to yield obeisance, no less than to the good and gentle; for that

1 Pet. ii. 18.

SERM. XXII.

in this and all other performances of duty we do serve a most equal and kind Master, who will graciously accept our service, and abundantly requite it; a Lord, that will not suffer his servants to want any needful sustenance, any fit encouragement, any just protection or assistance; who will not only faithfully pay them their promised allowance, but will advance them to the highest preferment imaginable. No man ever had reason to complain with them in the Prophet; *It is vain to serve God, and what profit is it that we have kept his ordinances?* No; the Devil himself with envy and regret observing the benefits and blessings which the pious man enjoyed in regard to his faithful service, could not but say; *Doth Job fear God for nought? hast thou not made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.* No wonder, argued the detracting spirit, and little thank or praise is due to a servant, whose service is so bountifully rewarded. Indeed, our Lord is not only just and faithful, so as to render unto every man τὸν ἴδιον μισθὸν κατὰ τὸν ἴδιον κόπον, *a proper reward answerable to his proper pains;* but he is exceedingly, beyond expression, liberal in bestowing on his servants retributions infinitely surpassing the desert and worth of all their labours: for their small, weak, faint, imperfect, and transitory endeavours, (by all which he is, indeed, really nothing the richer, or the greater,) he returneth blessings in nature, in degree, in duration, immensely great, precious and glorious. He fails not here to feed them with food convenient, to

Mal. iii. 14.

Job i. 9, 10.

1 Cor. iii. 8.

clothe them decently, to supply all their needs, to comfort them in all distresses, to keep them in all safety, to deliver them from all evil; he afterwards conferreth on them a kingdom, an incorruptible and unfading crown; a state of perfect joy and endless glory. SERM. XXII.

7 It is a great comfort also for a Christian (how mean and low soever in his worldly condition) to consider the dignity and excellency of this his relation; how great and how good a Lord he serveth; that the greatest princes are his fellow-subjects; for, *He is the King of kings and Lord of lords: All kings shall fall down before him; all nations shall serve him.* Yea, that the highest Angels are his fellow-servants; as the Angel in the Revelation told St John. That although his Lord be so high in power and glory above all, yet he is so gracious, as not to neglect or despise him; but condescendeth to regard the lowest of his servants with equal care and favour as the highest; *He accepteth not the persons of princes, nor regardeth the rich more than the poor; for they all are the work of his hands,* said good Elihu; and they all, we might add, are the price of his blood. Rev. xix. 16. Ps. lxxii. 11. Rev. xxii. 9. Eph. i. 20. Luke i. 41. Job xxxiv. 19.

8 And as it is a comfort to the meanest, so it is no shame or disparagement for the greatest of men to serve such a Lord; it is a relation in itself more worthy and honourable than the highest dignity or preferment in the world: to wear a crown, how rich soever; to command the whole earth; to possess all the land, and all the gold under heaven, are beggarly, trivial, and sordid things in comparison thereto; a servant of Christ (the apostolical style) is a style far more glorious

SERM. XXII.

than all those windy titles, which the greatest monarchs assume to themselves; having such a place in God's peculiar regard and care doth exceed all privileges and advantages, all glories and dignities, which any person is capable of: well therefore did St Paul, in respect to the excellency of the knowledge of Jesus Christ his Lord, esteem all such things (all worldly privileges and benefits) as loss and as dung, as things detrimental and despicable; wisely did the holy Apostles forsake all things, (all their dearest relations, all their sweetest enjoyments, all their secular occupations,) to follow such a Lord: *Behold,* saith St Peter, *we have let go all things, and have followed thee.* Most just and reasonable are these sentences, pronounced against those vainly proud, or perversely contumacious people, who are ashamed to obey him, or do reject his government; *Whosoever shall be ashamed of me or of my words, him shall the Son of man be ashamed of when he comes in the glory of himself, and of his Father, and the holy Angels.* Them who proudly disdain to serve him here, will he with just and sad disdain reject hereafter from his face and favour; yea with dreadful vengeance will he punish their perverseness; *Those mine enemies,* will he say, *that would not have me reign over them, bring them hither, and slay them before me.*

Phil. iii. 8.

Luke xviii. 28;

ix. 26;

xix. 27.

9 St Paul also maketh use of this consideration, to press upon superiors their duties toward their inferiors; their duties of equity, meekness, kindness, mercy, pity, and all humanity; *Masters,* saith he, *yield unto your servants that which is just and equal; knowing that ye also have a Master in*

Col. iv. 1.

SERM. XXII.

heaven: and, *Ye masters,* saith he again, *do the same things to them,* (perform the like good offices, shew the same good-will to your servants,) *forbearing menaces; knowing that your Master also is in heaven, and there is no respect of persons with him.* Thus in Leviticus God commandeth his people not to rule over their servants with rigour, assigning this reason, *For they are my servants,* &c. And we know how our Saviour, as he doth commend and bless those wise and honest servants, who, being appointed over his household, (that is, being placed in any superior rank or charge,) do behave themselves justly and kindly to their fellow-servants, dispensing to them their food in due season; so upon those who injuriously or rudely do beat or abuse their fellow-servants; who are harsh, rigorous, or unmerciful in exactions of debt, or in any other dealings toward them, he denounceth severe chastisement. *A servant of the Lord* (that is, one employed by Christ in any office or charge) *must not fight, but must be gentle unto all,* saith St Paul; such, indeed, should be the humility and goodness of Christians one toward another, that the greatest of them should stoop to the meanest offices and expressions of good-will to their brethren; *He,* saith our Lord, *that will be great among you, let him be your minister; and he that will be first of you, let him be your servant.*

Eph. vi. 9.

Lev. xxv. 42, 43, 55.

Matt. xxiv. 45, 49; xviii. 28, &c.

2 Tim. ii. 24.

Matt. xx. 26, 27.

10 The consideration, indeed, of Christ being our Lord, is in general an inducement to charity, to all sorts of charity: *We must,* saith St Paul, *walk worthy of our calling, with all lowliness of mind, and meekness, with longsuffering, forbearing one another in love, endeavouring to keep the unity*

Eph. iv. 1, &c.

SERM. XXII.

of the spirit in the bond of peace; because we are members of the same body, whereof Christ is the head, and fellow-servants of the same Lord. It is an endearing and obliging relation; it becometh us and concerneth us, being so of one family, to be courteous and gentle, kind and helpful one to another; to maintain peace, quiet, and love one with another; it is a just duty and respect to our common Master, who loveth order and peace, who hateth confusion and dissension in his house; who is himself full of charity toward every one of his, and therefore hath enjoined it as the especial duty, hath declared it to be the most distinctive character of his servants and followers: *Hereby,* saith he, *shall all men know that ye are my disciples, if ye have love one to another.*

2 Cor. xiii. 11.

John xiii. 35.

11 Particularly this consideration doth oblige us to exercise that piece of charity and of justice which consists in forbearing rash and harsh censure; which practice is not only very uncharitable and unjust toward our brethren, but it is also a wrongful and arrogant encroachment upon our Lord himself, unto whom only the right of decision in such cases doth appertain; unto whose infallible and impartial judgment both they and we are obnoxious; *Who art thou,* saith St Paul, *that judgest another's servant?* (or *domestic;* ἀλλότριον οἰκέτην:) *to his own master he standeth or falleth:* and, *Why dost thou judge thy brother? or why dost thou set at nought thy brother?* and, *We shall all be presented before the judgment-seat of Christ: There is,* saith St James, *one Lawgiver, who is able to save and destroy; who art thou that judgest another?* It is, we see, an invading our Lord's

Rom. xiv. 4, 10.

James iv. 12.

right and authority, without most evident and reasonable cause, to censure or condemn our fellow-servants. SERM. XXII.

12 The consideration of this point our Saviour doth also improve, as an engagement to imitate himself in the practice of all virtue and piety; especially in the practice of charity, humility, and patience. It is proper for a servant to follow and attend upon his master in all places and in all performances; to compose himself in behaviour to the manners and example, to conform himself to the garb and condition of his lord: is it not absurd and unseemly, that the servant should be more stately, or more delicate than his master; that he should slight those whom his master vouchsafes to respect; that he should refuse to undertake those employments, should scorn to undergo those hardships, which his master doth willingly condescend unto? To such purpose our Saviour discourseth; impressing by this argument on his disciples the duties of humility, charity, and patience, by him exemplified for that very end; *Ye call me*, saith he, *Master, and Lord; and ye say well, for so I am: if I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet; for I have given you an example, that ye should do as I have done to you.* And having directed his disciples to the patient enduring of reproaches, affronts, and injuries put upon them, he enforces his precept by subjoining, *The disciple is not above his master, nor the servant above his lord: it is enough for the disciple to be as his master, and the servant as his lord;* that is, the servant in all reason ought

John xiii. 13, 14, 15.

Matt. x. 24, 25. Luke vi. 40. John xv 20.

SERM. XXII.

to be very content, if he find such usage as his lord hath willingly and patiently undergone. And he thus again impresses these duties on them;

Luke xxii. 26, 27. Matt. xx. 25, &c.

He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve: for whether is greater, he that sitteth at meat, or he that serveth? but I am among you as he that serveth. Yea, St John raiseth this consideration so high, that he saith thus; *Because* (ὅτι) *he laid down his life for us, we also ought to lay down our lives for the brethren.*

1 John iii. 16.

13 Finally, for our satisfaction and encouragement, we may consider, that the service of Christ is rather, indeed, a great freedom than a service; it is a reducement into a most desirable estate, wherein we fully enjoy that wherein liberty is defined to consist, ἐξουσίαν αὐτοπραγίας, power of doing whatever (as reasonable and wise men) we please ourselves to do; wherein all things are lawful to us, excepting only such things as are unprofitable to us, or hurtful[1]. What Aristotle made the character of a just prince, (whose government doth nowise prejudice true liberty,) that he doth not in his government chiefly aim at his own profit, but his subjects' good, is perfectly true of our Lord: he is, indeed, capable to receive no private benefit to himself, beside satisfaction in our welfare; all his laws and commands, all his administrations and proceedings, are purely directed to our advantage. Even the statutes which God gave to Israel by Moses are said to have been commanded for their good, not for any good that could accrue to God from their observance: much more are the laws

Deut. x. 13; vi. 24. Neh. ix. 13.

[1] Quæ est vera libertas? innocentia.—Epict.

SERM. XXII.

of Christ purely such; conducing to the health, the safety, the peace, the comfort, the joy, the happiness both of our bodies and souls; of the present temporal life here, and of our immortal state hereafter; his *Religion is profitable unto all things, having promise of the life that now is, and of that which is to come.* Well therefore might St James call the law of Christ a perfect law of liberty; well might our Saviour say, *If the Son set you free, then are ye free indeed.* What the Stoics vaunted of themselves, the Christian modestly and truly may say, that he is the only free man; it is this philosophy only, to which those words of Seneca may truly be applied; *You must serve philosophy, that you may attain true liberty*[m]: for, if to be above the reach of all considerable evil or mischief; if to be safe from all enemies, and secure from all impressions of fortune; if to have no reason much to fear, or much to grieve for anything; if not to desire things base, or things immoderate; if to have an especial command over one's self, is (as those philosophers define it) properly liberty; then is he most free that serves our Lord. If to be rescued from the servitude of disorderly passions and base vices is the greatest freedom, then the good Christian chiefly doth enjoy it. *A good man,* saith St Austin, *although he serve, is free; a bad man, although he reign, is a slave; not of one man, but, which is more grievous, of so many lords, as of vices*[n]. Such, indeed, is the benignity

1 Tim. iv. 8.

James i. 25.

John viii. 36;

[m] Philosophiæ servias oportet, ut tibi contingat vera libertas. —Epicurus apud Sen. Epist. VIII. [6.] Vid. Epist. LXXXVIII.

Non homines timere, non deos; nec turpia velle, nec nimia; in se ipsum habere maximam potestatem.—Ep. LXXV. [14.]

[n] Bonus etiamsi serviat, liber est; malus autem etiamsi regnet,

SERM. XXII.

of our Lord, that he treats his faithful servants rather as friends than as servants; *Ye are,* saith he, *my friends, if ye do whatever I command you; I call you no more servants.* Yea, he bears to them the affection of a brother, and affords them the honour to be so styled; *Go,* saith he after his resurrection to Mary Magdalene, *to my brethren, and say unto them, I ascend unto my Father, and your Father; to my God, and to your God*: and, *ἴδετε ποταπὴν ἀγάπην, See ye what love the Father hath given us, that we should be called the sons of God.*

John xv. 14, 15;

xx. 17;

1 John iii. 1.

John i. 12.

Full of so many practical uses is this excellent point; the which I leave to be further deduced by your meditation.

Now, *The God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ;* to whom be glory and praise for ever. *Amen.*

1 Thess. v. 23.

servus est; nec unius hominis, sed quod est gravius, tot dominorum, quot vitiorum.—Aug. de Civ. Dei, IV. III. [Opp. Tom. VII. col. 90 F.]

SERMON XXIII.*

THE INCARNATION OF OUR LORD.

JOHN I. 14.

And the Word was made flesh.

SERM. XXIII.

THE subject of that great Festival, which we now celebrate, is the most wonderful, and no less happy event, that ever could appear in the world, the descent of God's eternal Son from heaven, and putting on our nature, that he might save mankind from sin and death, that he might sanctify and crown us with everlasting felicity.

An event full of incomprehensible mystery, such as no words can express, no thought can perfectly conceive; being in sublimity commensurate to its causes, the infinite goodness of God which did please to will it, the infinite wisdom of God which did contrive it, the infinite power of God which did effect it. 1 Tim. iii. 16. Eph. iii. 8; ii. 7; i. 5; iii. 10. Luke i. 35.

But so much of it as was possible or requisite for us to apprehend this most illuminate Evangelist hath disclosed; he, soaring to heaven or rather taking his flight down from thence, commenceth the history of our Saviour, not from his temporal generation, but from his eternal subsistence; he

* [Printed for the first time. See Preface.]

SERM. XXIII.

deduceth his genealogy not from Abraham or from Adam, but from that ineffable original which did precede the beginning of things; he reporteth not only the life and acts of our Lord in this world, but the life which was in him before the world, and his great act of making the world itself; he representeth not only his conception upon earth by the Holy Spirit in the womb of his virgin mother, but his descent from heaven, according to the gracious will of God, out of the bosom of his glorious Father; he in most express terms doth assert our Lord's divinity, which the other Evangelists do intimate and leave to be inferred by consequence[a]; so that the clear discovery of the most sublime part of the Gospel was reserved for the beloved disciple, the special favourite of our Lord, and well may seem derived from his bosom.

Mic. v. 2.

The sum whereof we have couched in this proposition, *The word was made flesh;* in treating whereon we shall consider these particulars.

I. Who the Word is.

II. Why he is so named.

III. What his being made flesh doth signify.

IV. That Jesus, the person whom we avow for our Lord and Saviour, was the Word incarnate.

V. How he was incarnated.

VI. Why he was incarnated.

VII. What influence this point should have on our practice.

Of these particulars in order.

[a] Οὐ γὰρ δὴ ταῦτα τετόλμηκέ τις εἰπεῖν περὶ αὐτοῦ τῶν μαθητῶν, εἰ μὴ, μόνος Ἰωάννης.—Julian apud Cyrill. con. Jul. Lib. VI. Opp. Tom. VI. p. 213.

SERM. XXIII.

I. Who the Word is, the context plainly sheweth: viz. the only begotten Son of God, that is, begotten in a manner altogether peculiar, and comparable to no created production; he that was in the beginning, and therefore whose subsistence did antedate all time; he that was then with God, and inseparable consort of his being and glory; he that was God, and therefore did partake of the one divine indivisible essence; he by whom the world was made, and all things in it, without exception. He who had life in him, from whence the light of men (their soul, their understanding and reason) was derived. He the same, of whom otherwhere in this Gospel, it is affirmed, that he was before in heaven, and did come down from thence; that he was before John the Baptist, and did exist before Abraham; that he had a glory with God before the world was.

John xvii. 5; vi. 62; iii. 31; viii. 23. 1 Cor. xv. 47. John i. 15; viii. 58; xvii. 5.

He of whom the same divine Apostle in his Epistle saith, *We shew unto you that eternal life, which was with the Father, and was manifested to us;* and, *We are in him that is true, even in his Son Jesus Christ; this same is the true God, and eternal life*[b].

1 John i. 2; v. 20; v. 13.

He who, by the same inspired author, is often called *Alpha and Omega, the beginning and the end, the first and the last;* which is declared a special attribute of the eternal Jehovah.

Rev. i. 11, 17; ii. 8; xxi. 6; xxii. 13.

He whom consonantly the Apostle to the Hebrews doth call *The brightness of God's glory, and the express image of his person; by whom God made the worlds; and who upholdeth all things by the word of his power.*

Isai. xliv. 6; xli. 4; xlviii. 12. Heb. i. 2, 3.

[b] Οὗτός ἐστιν ὁ ἀληθινὸς Θεός.—1 John v. 20.

SERM. XXIII.

Col. i. 16. Eph. iii. 9.

Of whom, accordingly, St Paul doth affirm, that *He is before all things;* and that *By him all things that are in heaven, and that are in earth, were created.*

By which and the like characters, it appeareth, that by the Word is to be understood the Son of God, co-eternal and co-essential to his Father.

II. Why is he named the Word?

The ancient divines, taking the word for the internal speech of the mind (not the word sounding abroad, but the word shining within, as St Augustine[c] speaketh), do assign divers reasons for it: viz. such as these, that the internal word is an offspring and conception of the mind; naturally, immediately, instantaneously, without passion, division, or diminution, springing from it, and inseparably connected with it, so that the mind being fruitful and active can never be without it, or it without the mind[d]; the which also perfectly doth resemble and represent the mind as an adequate portraiture thereof; whence by this name the co-eternal subsistence, the impassible generation, the ineffable union and distinction of the Son, in regard to the Father, are aptly signified. *Why,* saith Basil, *is he the Word? because he is the image of his Father, shewing his whole Father in*

[c] Verbum quod foris sonat, signum est verbi quod intus lucet, cui magis verbi competit nomen. Nam illud quod profertur carnis ore, vox verbi est.—De Trin. xv. ii. [Opp. Tom. viii. col. 979 G.]

[d] Ὁποῖον καὶ ἐφ' ἡμῶν γενόμενον ὁρῶμεν· λόγον γάρ τινα προβάλλοντες, λόγον γεννῶμεν, οὐ κατὰ ἀποτομὴν, ὡς ἐλαττωθῆναι τὸν ἐν ἡμῖν λόγον προβαλλόμενοι· καὶ ὁποῖον ἐπὶ πυρὸς ὁρῶμεν, &c.—Just. Mart. cum Tryph. [Opp. p. 166 A.]

himself, not severing any part from thence, and subsisting perfect by himself as our speech doth also wholly delineate our sense[e].

He, therefore, called him the Word, that he might set before us the impassive begetting of the Father, and might insinuate the perfect subsistence of the Son, and might thence declare the timeless conjunction of the Son with the Father; for the mind is not cut, nor is divided, nor floweth, but resting entire in its own state, doth give a whole and complete subsistence to the speech; and the speech issuing forth doth contain in itself the whole force of the mind begetting it[f].

If he had said, In the beginning was the Son, with the appellation of Son, a conceit would have entered in about passion; seeing things which do beget with us, do beget in time and with passion. Thus doth St Basil discourse[g].

Likewise St Gregory Nazianzen: *He is called the Word, because he hath himself to his Father as a word to the mind; which is begot from it without passion, is intimately conformed to it, doth*

[e] Διὰ τί λόγος; ὅτι εἰκὼν τοῦ γεννήσαντος, ὅλον ἐν ἑαυτῷ δεικνὺς τὸν γεννήσαντα, οὐδὲν ἐκεῖθεν ἀπομερίσας, καὶ τέλειος ὑπάρχων καθ' ἑαυτόν· ὡς καὶ ὁ ἡμέτερος λόγος ὅλην ἡμῶν ἀπεικονίζει τὴν ἔννοιαν.—Hom. XVI. [Opp. Tom. II. p. 136 E.]

[f] Λόγον οὖν εἶπεν, ἵνα τὴν ἀπαθῆ σοι γέννησιν τοῦ πατρὸς παραστήσῃ, καὶ τὴν τελείαν ὕπαρξίν σοι τοῦ υἱοῦ θεολογήσῃ, καὶ τὴν ἄχρονον συνάφειαν τοῦ υἱοῦ πρὸς πατέρα διὰ τούτων ἐνδείξηται. καὶ γὰρ ὁ ἡμέτερος λόγος, τοῦ νοῦ γέννημα, ἀπαθῶς γεννώμενος· οὔτε γὰρ τέμνεται, οὔτε μερίζεται, οὔτε ῥέει· ἀλλὰ μένων ὅλος ὁ νοῦς ἐν τῇ ἰδίᾳ συστάσει, ὅλον τὸν λόγον καὶ ἀπηρτισμένον ὑφίστησι· καὶ προελθὼν ὁ λόγος, πᾶσαν τοῦ γεννήσαντος νοῦ τὴν δύναμιν ἐν ἑαυτῷ περιέχει.—Id. ibid. [p. 137 A.]

[g] Εἰ δὲ εἶπεν· ἐν ἀρχῇ ἦν ὁ υἱὸς, τῇ προσηγορίᾳ τοῦ υἱοῦ συνεισῆλθεν ἂν σοι ἡ περὶ τοῦ πάθους ἔννοια. ἐπειδὴ γὰρ παρ' ἡμῖν τὰ γεννῶντα, χρόνῳ γεννᾷ καὶ ἐμπαθῶς γεννᾷ.—Id. ibid. [p. 137 B.]

SERM. XXIII.

express it, and demonstrate its nature,—for every offspring is a silent speech of its begetter[h].

In like manner St Chrysostom saith, that St John useth this name to prevent any bad conceit that his generation was passive, both thereby declaring, that he was the Son, and that he was such without passion[i].

Such reasons, drawn from sublime and subtle contemplation, the Fathers do propose; but there are two or three more popular ones, which, perhaps, do more nearly touch St John's intent in using this name.

One may be, that this name was then in common use, the Chaldee interpretation frequently putting מימרא, *The Word*, instead of Jehovah; so that Amelius the Platonist was mistaken when he cried out, that John had borrowed his notion from Plato[k]; for he did but use a term current among the divines of his country, applying it to him, to whom it did most properly agree.

Another reason may be, a design of alluding to the history of the creation, wherein God is represented only speaking, and so producing things by the mere efficacy of his word; whence the Psalmist saith, *By the word of the Lord were the heavens made, and all the host of them by the breath*

Ps. xxxiii. 6—9.

[h] Λόγος δέ, ὅτι οὕτως ἔχει πρὸς τὸν πατέρα, ὡς πρὸς νοῦν λόγος· οὐ μόνον διὰ τὸ ἀπαθὲς τῆς γεννήσεως, ἀλλὰ καὶ τὸ συναφὲς, καὶ τὸ ἐξαγγελτικόν . . . . σύντομος ἀπόδειξις καὶ ῥᾳδία τῆς τοῦ πατρὸς φύσεως, ὁ υἱός. γέννημα γὰρ ἅπαν τοῦ γεγεννηκότος, σιωπῶν λόγος.—[Orat. XXX. Opp. Tom. I. p. 554 A.]

[i] Ἵνα μὴ παθητήν ὑπολάβῃ τις τὴν γέννησιν, προλάβων τῇ τοῦ λόγου προσηγορίᾳ.—In Joh. Hom. II. [Opp. Tom. II. p. 562.] Vid. Orat. CXVI. Tom. V. [p. 148. Ἵνα μὴ ἡ τοῦ υἱοῦ προσηγορία πάθους γέννησιν εἰσαγάγῃ, ἀλλὰ λέγει αὐτὸν λόγον, ἵνα τὸ ἀπαθὲς παραστήσῃ τῆς γεννήσεως.]

[k] Cf. Cyrill. con. Jul. Lib. VIII. Opp. Tom. VI. p. 283. Aug. de Civ. Dei, X. 29. [Opp. Tom. VII. col. 275 E.]

of his mouth; and the Apostle to the Hebrews, *By faith we understand that the worlds were framed by the word of God;* and St Peter, *For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water;* whence by this name St John doth intimate that great truth, that the Son of God is the creator of all things, and interpreteth those passages of Scripture concerning the manner of the creation. Heb. xi. 3. 2 Pet. iii. 5.

The same appellation doth also well befit our Saviour, as being the great interpreter of God's mind, and publisher of his will to mankind; because, saith Irenæus, *He causeth the knowledge of his Father*[l]; and, *The Father revealeth himself to all, making his word visible*[m]; *Because,* saith St Chrysostom, *he was to report the things of his Father to us*[n]; according to those sayings, *All things I have heard of the Father, I have made known unto you: I speak to the world the things I have heard of him: No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared* (ἐξηγήσατο) *him: In these last times God hath spoken unto us by his Son.* If these accounts do not satisfy, it was, perhaps, meant that none should; and we may consider what St John insinuateth in the Revelation: *He had a name written, that no man knew* (or *understood*) *but he himself—and his name is called the Word of God.* John xv. 15; viii. 26; i. 18. Heb. i. 2. Rev. xix. 12, 13.

[l] Dominus ostendens semetipsum discipulis, quoniam ipse est Verbum, qui agnitionem Patris facit.—IV. 6. [Opp. p. 233. c. 1.]

[m] Omnibus revelavit se Pater, omnibus Verbum suum visibile faciens.—Id. ib. [p. 234. c. 2.]

[n] Ἐπειδὰν τὰ τοῦ πατρὸς ἡμῖν ἔμελλεν ἀπαγγέλλειν.—In Joh. Hom. II. [Opp. Tom. II. p. 562.]

SERM. XXIII.

III. What doth being made flesh import? To resolve that question, we may consider, that in the Hebrew, by a synecdoche, flesh doth very commonly signify a man; as in those sayings, *All flesh had corrupted its way; The God of the spirits of all flesh; To thee shall all flesh come; All flesh shall see the salvation of God; I will pour out my spirit upon all flesh; All flesh is grass; I will not fear what flesh can do unto me; The gods whose dwelling is not with flesh; Let all flesh bless his holy name for ever and ever;* and in numberless other places of the Old Testament; as also frequently in the New, following the Hebrew idiom; *Except those days were shortened, there should no flesh be saved; By the deeds of the law there shall no flesh be justified; Thou hast given him power over all flesh; That no flesh should glory in his presence;* in which places it is manifest, that flesh doth signify a man, so that Apollinarius did not reasonably infer from this place, that the Son of God was incarnated, by taking flesh without a human soul; seeing flesh so usually doth signify an entire man.

Gen. vi. 9; ix. 16. Numb. xvi. 22. Ps. lxv. 2. Isai. xl. 5. Luke iii. 6. Joel ii. 28. Isai. xl. 6. Ps. lvi. 4. Dan. ii. 11. Ps. cxlv. 21. Job xii. 10; xxxiv. 15. Isai. xlix. 26; lxvi. 16, 23. Matt. xxiv. 22. Rom. iii 20. Gal. ii. 16. John xvii. 2. 1 Cor. i. 29.

But sometimes further, the word flesh, with a peculiar emphasis, doth imply the infirmity, frailty, passiveness, mortality of human nature; as when God said, *My spirit shall not always strive with man, for that he also is flesh;* and where in the Psalms it is said, that *God remembered that they were but flesh;* and when in the Prophet it is said, *Cursed be the man that trusteth in man, and maketh flesh* (that is, poor, weak, and impotent man) *his arm.* So that, putting (as the case doth bear) these two notions together, by the Word

Gen. vi. 3. Ps. lxxviii. 39. Jer. xvii. 5. 2 Chron. xxxii. 8.

being made flesh is to be understood, that the eternal Son of God was made a man, a weak man, a frail mortal creature; that which by the holy Apostles is expressed in other like terms: *God was manifested in the flesh; The Son of God was sent in the likeness of sinful flesh; He who was in the form of God was made in the likeness of men. He did partake of the same flesh and blood; He did assume the seed of Abraham; Jesus Christ came in the flesh;* the which expressions do import, that the Son of God was made a man, like unto us in all things; having all the essential ingredients of a man, endowed with all human properties, faculties, and affections; subject to all impressions, infirmities, and needs adherent to our nature, or incident to our condition here.

1 Tim. iii. 16. Rom. viii. 3. Phil. ii. 6, 7. Heb. ii. 14, 16. 1 John iv. 2. 2 John 7. Heb. ii. 17.

IV. Now that our Saviour Jesus, according to these expositions, was truly the Word incarnate (against the Cerinthian heresies on the one hand, rejecting his eternal Divinity, and against the Gnostical dreams on the other hand, denying his real humanity) we may be assured from manifold pregnant testimonies of Holy Scripture, and from many clear arguments grounded thereon.

1 That our Saviour was truly God is often in plain terms asserted, and may by plain consequence be deduced from the characters of Divinity assigned to him.

1 John v. 20.

He is styled *The true God; The great God; The mighty God; God over all blessed for ever.* He assumeth to himself to be one with God, and that by an unconceivable implication, the Father is in him, and he in the Father; so that he who seeth him doth see the Father.

Tit. ii. 13. Isai. ix. 5. Rom. ix. 5. John x. 30; xvii. 22; xiv. 11; x. 38; xvii. 22; xii. 45; xiv. 9.

SERM. XXIII.

The most appropriate titles of God, implying his supreme prerogatives, are given to him: for he is named, *Jehovah our righteousness;* he is *The Lord from heaven; The one Lord; The Lord of glory; The Lord of all things; The Lord by whom are all things; The Lord of lords, and King of kings.*

Jer. xxiii. 6; xxxiii. 16. Mal. iii. 1. Matt. iii. 3.

The divinest attributes, in the most absolute manner and perfect degree, are ascribed to him; eternity of duration, immensity of presence and of power, omniscience, and whatever is couched in those general words, *All things whatever* (πάντα ὅσα) *the Father hath are mine.*

John xvi. 15.

His Divinity was displayed in works and operations most divine; for he did create all things, and, *By him all things consist,* and, *He doth uphold all things.* He searched the hearts of men, and discerned their inward thoughts, and knew whatever was in man. He, without help of particular revelation, by an habitual power, did foresee and predict many future events, the most contingent that could be, and depending on the most arbitrary causes. He did assume to himself the remission of sins, and by most convincing proof did assert it. He frankly dispensed with the positive laws of God, and declared himself *Lord of the Sabbath.* He had the keys of hell and death, raising up many from the dead, and quickening whom he would; he did raise up himself, and declared himself to be the Son of God with power by the resurrection from the dead. That elogy of God, *Who alone doeth great wonders,* might well be applied to him; there being no miracles imaginable, greater than he performed, or performable in a more divine

Col. i. 17. Heb. i. 3.

John ii. 25.

Mark ii. 7. Isai. xliii. 25.

Mark ii. 28. Matt. xii. 8. Rev. i. 8. John v. 21; x. 17; ii. 19. Rom. i. 4. Ps. lxxii. 18; lxxxvi. 8, 10; cxxxvi. 4.

manner; for without arrogance he could say, *Whatsoever the Father doeth, that also doeth the Son likewise.* SERM. XXIII. John v. 19.

He also *Whose name is jealous;* who proclaimeth, *I will not give my glory to another,* he hath obliged us to pay unto his Son the glory and worship proper to his own majesty; *That all men should honour the Son even as they honour the Father:* it is the character of Christians to invocate him, *Calling upon the name of our Lord Jesus Christ in every place;* and thereby implying our belief of his omnipresence, his omniscience, his divine power, and sovereign authority over us; he is our hope; and proposeth himself to be the object of our faith, of our trust, of our affiance; for, *Ye believe,* saith he, *in God, believe also in me:* from him we derive grace, and peace; the helps and comforts of the Divine Spirit; the dispensation whereof is a most divine prerogative. Exod. xxxiv. 14; xx. 5. Deut. vi. 5. Isai. xlii. 8; xlviii. 11. John v. 23, 24. 1 Cor. i. 2. Acts ix. 14, 21. Rom. x. 12. 2 Tim. ii. 22. 1 Tim. i. 1. Col. i. 27. John xiv. 1. Rom. i. 7. 2 Thess. ii. 16. 2 Cor. xiii. 13.

Not only we, but the highest of all creatures are subject to him, and bound to worship him, bending their knees to his name; for it is the special command of God, *Let all the angels of God worship him;* and accordingly we find numberless myriads of Angels practising in that doxology, *Worthy is the Lamb that is slain, to receive the power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* 1 Thess. iii. 12. Tit. iii. 6. 1 Pet. iii. 22. Phil. ii. 10. Eph. i. 21. Col. ii. 10. Heb. i. 6. Rev. v. 12, 13;

Yea, to him *All creatures in heaven and earth, and under the earth,* do resound that acclamation, implying most supreme glorification deferred to him jointly with his Father, *To him that sitteth on the throne, and to the Lamb, be the blessing, and the honour, and the glory, and the worship, and the* iv. 11; xii. 3; i. 5.

SERM. XXIII.

praise for ever; so did the whole creation either duly avow his Divinity, or commit strange idolatry towards him; and the same acknowledgment, the same veneration may we be ready to yield unto him; it appearing upon these considerations, and divers others of moment, which I cannot now well touch, that he is truly God.

2 And no less apparent it is, that he was truly and perfectly man: for,

Luke i. 31; ii. 5; xi. 27. Matt. i. 18. Luke ii. 6. Gal. iv. 4. Heb. ii. 16. Isai. xi. 1. Heb. ii. 14. Luke i. 80; ii. 40; ii. 52. Mark iii. 32. Luke ii. 52, 40. Matt. xxvi. 39. Luke xxii. 42. Matt. iv. 2. John v. 30; iv. 6. Mark iv. 32. Matt. xxi. 18. Mark iii. 5. John ii. 17.

He was conceived in the womb, and was formed there, and was thence born of a woman; taking on him the seed of Abraham, and sprouting from the root of Jesse.

He had a real body, figured and circumscribed as ours are; compacted of flesh and blood; visible and tangible; which was nourished by food, and did grow in stature; which did need, and desire sustenance; which was tender and sensible, frail and passible; so as to be bruised and torn with stripes, with scourges; to be pricked with thorns, to be pierced with nails, to be transfixed with the spear; which was mortal, and did undergo death, by expiring its vital breath, and being disjoined from the soul which did enliven it. He had a soul endued with all human faculties; he had an understanding capable of learning, of improvement, of growth in wisdom. He had a will subject, and submissive to the Divine will. He had sensitive appetites, according to which we read that he was hungry, was weary, did sleep. He had the φυσικὰ καὶ ἀδιάβλητα πάθη, *The natural and blameless passions* of man's soul; even those of them which are most troublesome and afflictive, such as anger, zeal, pity, fear, sorrow; the which

sometime were declared by very pathetical significations, and are expressed in terms most superlative; for his bowels were moved; he did weep; he groaned in spirit and was troubled; his soul was troubled; he was in temptations, in agony, in distress, in amazement, exceedingly sorrowful unto death: *He* (as the Apostle to the Hebrews saith) *did sympathize with our infirmities, was in all points tempted* (or *tried*, and exercised) *as we are.*

Matt. xvi. 23. Mark xiv. 33. John xi. 35, 33; xii. 27. Luke xxii. 28, 24. Matt. xxvi. 37. Mark xiv. 23. Matt. xxvi. 38. Heb. iv. 15.

So it doth appear, that the only Son of God, as he was truly God, partaking of the Divine nature, perfections, and majesty, co-eternal and co-essential to his Father[o]; so he did also become truly man, the son of man, entirely partaking of the nature and substance of man, deficient in no essential or integral part, constituent of us, devoid of no property belonging to us; exempt from no imperfection, inconvenience, or indignity consequent upon our nature and state here; bating only sin, which is not so much a natural as a moral evil, not springing from the original nature of man, but intruded by our perverse will; the which belongeth not to our constitution, but is a corruption of it, or a deflection from its integrity.

Heb. iv. 15.

V. How was the Word incarnated? How could the eternal Son of God become a man? How could *The Maker of ages*[p] be made in time? How could the immense Divinity be adapted to a conjunction with the finite, the small nature of man?

[o] Non posterior tempore, non inferior potestate, non dissimilis gloria, non divisus essentia.—P. Leo. I. [Epist. XXVIII. Opp. Tom. I. col. 805.]

[p] Χρόνων δημιουργός.—Nestor. in Conc. Eph.

SERM. XXIII.

I answer, that as to the thing it is well expressed by St Cyril, and by Pope Leo, in those famous epistles, approved as rules of orthodoxy, one in the great Synod of Ephesus, the other in that of Chalcedon; *The Word,* (saith Cyril) *uniting itself with flesh enlivened with a reasonable soul, in person, unexpressibly and unconceivably became man, and was called the Son of man*[q].

The propriety (saith Leo) *of each nature being preserved, and concurring into one person, meanness was assumed by majesty, weakness by power, mortality by eternity, and to discharge the debt of our condition the inviolable nature was united to the passible nature, that, as it suited for our cure, the one and same mediator of God and men, the man Christ Jesus, both from the one might die, and from the other could not die*[r].

But as to the manner of this conjunction, we may in modesty and discretion answer with the Schoolman, *It is not for a man to define what manner of communication this is, whereby the human nature is communicated to the Word*[s]. We cannot,

[q] Σάρκα ἐμψυχωμένην ψυχῇ λογικῇ ἑνώσας ὁ λόγος ἑαυτῷ καθ' ὑπόστασιν, ἀφράστως τε καὶ ἀπερινοήτως γέγονεν ἄνθρωπος, καὶ κεχρημάτικεν υἱὸς ἀνθρώπου.—Epist. ad Nestor. in Conc. Eph. [Bin. Conc. Tom. II. p. 164 D.]

[r] Salva proprietate utriusque naturæ (et substantiæ), et in unam coeunte personam, suscepta est a majestate humilitas, a virtute infirmitas, ab æternitate mortalitas: et ad resolvendum conditionis nostræ debitum, natura inviolabilis naturæ est unita passibili: ut quod nostris remediis congruebat, unus atque idem mediator Dei et hominum, homo Jesus Christus, et mori posset ex uno, et mori non posset ex altero.—[Ep. XXVIII. ad Flavian. Opp. Tom. I. col. 811.]

[s] Cujusmodi sit hæc communicatio, qua natura humana communicatur verbo, non esse hominis definire.—Alens. [Verbatim. Cujusmodi autem sit illa communicatio; non est hominis definire. —Alens. Summa Theol. Pars III. Quæst. ii. Memb. 4.]

SERM. XXIII.

indeed, otherwise than by negation determine it, or otherwise explain it than by comparison. No words, perhaps, which we do use to signify our conceptions about these material and inferior things, will exactly suit to a mystery so far discosted from the common objects of our knowledge, and transcending our capacity; so that to affirm positively, that this wonderful incarnation was accomplished, or that this ineffable union doth persist in this or that manner, may be rash, and perilous; for it would cease to be admirable, if we could fully conceive, or precisely express it[t]: but this justly and safely we may aver, that whatever way of conception or expression doth plainly derogate from the Divine perfections; or which is irreconcileably repugnant to the nature of things, (so exposing Religion to contempt, and giving advantage to infidelity;) or which evidently discordeth with the tenor of revealed verities, manifestly connected with this mystery; or which either directly in terms, or obliquely by inevitable consequences, doth thwart the doctrine of Holy Scripture, is to be discarded by us.

Wherefore, that the Incarnation was not performed by conversion of the Word into flesh[u]; not by the Word's adjoining to itself the person of a man; not by the absorption of the humanity

[t] Οὐκ ἂν ἦν μεγάλη ἡ γέννησις, εἰ σοὶ κατελαμβάνετο.—Greg. Naz. [Orat. XXIX. Opp. Tom. I. p. 528 A.]

[u] Athan. Epist. ad Epict. apud Epiphan. Hær. LXXVII. [Ποῖος ᾅδης ἐξερεύξατο, ὁμοούσιον εἰπεῖν ἐκ Μαρίας σῶμα τῇ τοῦ λόγου θεότητι; ἢ ὅτι ὁ λόγος εἰς σάρκα, καὶ ὀστᾶ, καὶ τρίχας, καὶ ὅλον σῶμα μεταβέβληται, καὶ ἠλλάγη τῆς ἰδίας φύσεως;—p. 998 B.] Cyrill. Epist. ad Nestor. in Conc. Eph. [Οὐ γὰρ φαμὲν, ὅτι ἡ τοῦ λόγου φύσις μεταποιηθεῖσα γέγονε σάρξ· ἀλλ' οὐδὲ, ὅτι εἰς ὅλον ἄνθρωπον μετεβλήθη, τὸν ἐκ ψυχῆς καὶ σώματος.—Bin. Conc. Tom. II. p. 164 D.]

SERM. XXIII.

into the Divinity; not merely κατὰ παράστασιν, by assistance or close presence of God to man; or κατ' ἐνοίκησιν, by the inhabitation of God in man; κατὰ σχεσίν, by a relation; κατ' ἀξίαν, by dignity (dignation)[x]; κατ' εὐδοκίαν, by benevolence; κατὰ ταυτοβουλίαν, by consent; καθ' ἁρμονίαν, by conformity; by Christ being a man possessed with God, or being an organ and tool of the Divinity[y]; or according to the like imaginations (intimated in the definitions of the Fifth General Synod[z], to have been) vented of old by heterodox dogmatists in opposition to the Catholic exposition of this mystery, we may surely pronounce. And more particularly for exclusion of errors and mistakes about the point, we should admit those four assertions defined by the great Synod of Chalcedon[a].

1 In the Incarnation the two natures of God and man were united ἀσυγχύτως, without confusion, or commixtion; for such a way of blending the two natures would produce a third different from both, such as resulteth from contemperation of the elements in a mixed body; whence, supposing that, our Lord would be neither God, nor man, but another kind of substance, which we have no ground or authority to suppose; that also would destroy, or impair, or alter the properties of each nature, (as the qualities of the elements are re-

[x] Dei filius .... creato homini sola se dignatione sociavit.—P. Leo. I. (de Nestorio) in Nativ. Dom. Serm. VIII. [Opp. Tom. I. col. 100.]

[y] Ὄργανον καὶ ἐργαλεῖον θεότητος, καὶ ἄνθρωπος θεοφόρος.—Cyrill. ad Nestor. in Conc. Eph. [Bin. Conc. Tom. II. p. 162 A.]

[z] Conc. V. in def. cap. IV. Collat. VIII. [Bin. Conc. Tom. IV. p. 292. c. 1.]

[a] Act. V. [Bin. Conc. Tom. III. p. 340.]

fracted by nature,) which is unsound to say as to the human, and impossible to be in regard to the Divine nature, which is altogether incapable of diminution, or alteration. Wherefore, as Christ is called God and man, so he in truth is both; the two natures subsisting in him distinctly entire, each retaining its essential and natural properties.

2 The Incarnation was achieved ἀτρέπτως, without any transmutation, or conversion of one nature into another: the Divinity could not (as some Apollinarians doted[b]) be turned into the humanity; for how could the eternal, self-subsistent, most simple, and immutable Jehovah, according to that nature be anywise changed, or produced, become infirm and passible, consist of body and soul, suffer and die?

Nor could the humanity (as the Eutychians did affirm) be translated, or ingulphed into the Divinity; for how could that which did not subsist at all before the Incarnation, be therein converted into another thing? Why should our Saviour even be called man, when his humanity by such absorption had been destroyed? Why is it said, *The Word was made flesh*, if the flesh were changed into the Word? How could a finite, corporeal substance be transmuted into one which is infinite, spiritual, incapable of augmentation, or alteration? How could our Lord anywise suffer or die, or discharge any part of his mediatorious office, otherwise than as retaining his nature of man? What, indeed, were the whole Gospel but a fabulous illusion, or fantastical enchantment, if he were not truly what he did sensibly appear?

[b] Cf. Epiphan. Hæres. LXXVII. [p. 998 et seqq.]

SERM. XXIII.

3 The two natures were conjoined ἀδιαιρέτως; that is, so as not to have distinct subsistences, or to constitute two persons; which was the error charged on Nestorius as consequent on his position, that the Blessed Virgin was not Θεοτόκος, but Χριστοτόκος[c], so implying God and Christ to be two persons; whereas, according to the constant tenor and style of Scripture, there is but one person, one Lord Christ, to whom the names, properties, operations of God and man are truly attributed.

4 The two natures were united ἀχωρίστως, inseparably, so that their union cannot be dissolved, the same person never ceasing to be both God and man; not even then, when our Lord according to his humanity did undergo death; for he then had a power to take up his life, and did rear the temple of his body, being fallen. As being God, he was able to raise himself from the dead, as being man, he was capable of being raised by himself; the union between God and man persisting, when the link of soul and body was, for a small time, loosed.

John x. 18; ii. 19.

So the point may be in some measure declared, by negation of ways inconsistent with it; and it also somewhat may be illustrated by comparison; for (passing over divers more wide resemblances, which divines produce[d], as the union of a man's

[c] Nestor. Epist. ad Cyrill. in Conc. Eph. [Ὡς καλεῖσθαι κατὰ ἀκριβεστέραν προσηγορίαν, τὴν ἁγίαν παρθένον, Χριστοτόκον, οὐ Θεοτόκον. —Bin. Conc. Tom. II. p. 168 c.]

[d] Salmeron apud Gerard. Loci Exeget. p. 441.

Bellar. de Christo, Lib. III. cap. 8. [§§ 6, 11, 12, 13. Licet nullum sit exemplum omnino simile: tamen aliqua dantur a Doctoribus, quæ utcunque rem explicant.

Quartum est B. Thomæ et B. Bonaventuræ in 3 Dist. I. Quæst. i., ubi comparant hoc mysterium arbori, cui inseritur ramus alterius

arm to his body, the incision of a bough into a tree; and the like) nature doth afford us one similitude very pat and commodious for explication of this mystery; which is the union of a man's soul and body; whereby he becometh one person; the soul and body are two substances very different in kind, in properties, in dignity; the one being in itself material, extended, divisible, passive, corruptible; void of sense, of life, of activity; the other being immaterial, indivisible, incorruptible, self-moving, endued with life, sense, affections, understanding; both of them also are capable of separate existence, or of subsisting themselves; yet are these two in a manner, insuperably difficult for us to conceive, ἀφράστοις τισιν ἐνεργείαις, *by certain ineffable operations* (as St Cyril speaketh[e]) of God's hand united together, so as to concur in making up one person of a man, which they so do, that each still remaineth in substance distinct, retaining its natural properties, without any confusion between them, or conversion of one into the other; so that also there is a kind of communication of idioms; the same man, according to different

speciei. Existat exemplo pyrus, cui malus inseratur. Ille certe pyrus substantia est prima, atque adeo verum suppositum, nec pendet ab illo ramo mali insito, et post insitionem sustentat ramum illum, qui alioqui per sé existeret; et vocatur jam pyrus et malus, et facit pyra et mala, et potest pyrus vocatur malus, et contra. Et si ramus ille forte siccetur et deinde reviviscat; non propterea arbor pyri mutatur, sed omnis mutatio in illo ramo existit.

Ita prorsus Verbum divinum, instar magnæ arboris, suscepit ramusculum humanæ naturæ, suo trunco a cœlesti agricola mirabiliter insertum. &c.

Hæc tamen similitudo deficit in duobus: &c.]

[e] In Conc. Eph. [Bin. Conc. Tom. II. p. 11 D.]

[f] Οὐδὲ τὴν ἰδίαν ἐπίστη γένεσιν.—Greg. Naz. [Orat. XXIX. Opp. Tom. I. p. 528 A.]

SERM. XXIII.

respects, from each admitting the denominations of corporeal and spiritual, of mortal and immortal; in a like manner (although in degree more admirable and incomprehensible) are the Divine and human natures conjoined in the person of our Lord; for as we hear in the Athanasian Creed, *As the reasonable soul and flesh is one man, so God and man is one Christ.*

VI. But why was the Word made flesh? Upon what account did the Son of God condescend to assume man's nature? What so urgent need was there, that our Redeemer should be God and man?

The general designs of the Incarnation are plainly declared to us: viz. to accomplish God's will and gracious intention towards mankind; to purchase mercy, the pardon of sins, and God's favour for us; to shew us our duty, and the right way of attaining happiness; to convert us from sin, to rescue us from the dominion of the infernal powers; to recover us from misery and our lost estate; to bestow life and salvation upon us; to dispense refreshment and consolation to afflicted souls; according to those illustrious passages of Holy Scripture, expressing the design thereof:

John vi. 38. Heb. x. 7. *I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will that hath sent me, that every one that seeth the Son, and believeth on him, may have everlasting life:* 1 John iv. 10. *God sent his Son to be the propitiation for our sins:* Luke i. 78, 79. *The dayspring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, and to guide our feet in the way of peace:* Tit. ii. 11, 12. *The grace of God*

that bringeth salvation hath appeared to all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope: God sent his Son Jesus to bless you, in turning every one of you from his iniquity: I did not come to call the righteous but sinners to repentance: We know that he was manifested to take away our sins: This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners: He did partake of flesh and blood, that through death he might destroy him that had the power of death: and, *For this purpose the Son of God was manifested, that he might destroy the works of the devil: The Son of man is come to seek and to save that which is lost: God sent his only begotten Son into the world, that we might live by him: I came not to judge the world, but to save the world: He hath sent me to bind up the broken hearted, to proclaim liberty to the captives and opening of prison to them that are bound — to comfort all that mourn.*

Acts iii. 26. Mark ii. 17. 1 John iii. 5. 1 Tim. i. 15. Heb. ii. 14. 1 John iii. 8. Luke xix. 10. Matt. xviii. 11. Luke ix. 56. John xii. 47; iii. 17. 1 John iv. 9, 14. Luke iv. 18.

But (why may it be said[f]) did God choose to accomplish these purposes in a way to appearance so operose, so expensive, so troublesome? Could not his wisdom devise a more compendious and easy method of saving us? Could not his omnipotence have cured and cleansed us, as Jesus did heal the centurion's servant, *Only speak the word, and my servant shall be healed;* or as he did cleanse the leper, *I will, be thou cleansed?* Such inquirers

Matt. viii. 8. Mark v. 23. Matt. viii. 3.

[f] Nec obstrepant ineptarum calumniæ quæstionum, nec effectus divini operis ratiocinatio humana discutiat.—P. Leo. I. in Nativ. Serm. VI. [Opp. Tom. I. col. 89.]

SERM. XXIII.

(if wanton curiosity, or peevish fastidiousness, or profane presumption do move them to inquire) we may treat in the words of St Augustine; *There are fools, who say, Could not the wisdom of God otherwise redeem men, except God did take man on him, and were born of a woman, and did suffer all those things from sinners? To whom we say, That he could, indeed, have done otherwise, but if he should, he would in like manner displease your folly*[g].

It, indeed, rather becometh us to adore the depth of Divine wisdom in this admirable dispensation, than to sound it, or to pretend by searching to reach the bottom of it; that God hath taken this way[h] is a sufficient reason for it, and fully may assure us, that among all the numberless means and methods, for all we can know equally possible to him, of transacting our redemption, there was not (as St Augustine saith) *Modus convenientior, a more convenient way*[i], more agreeable to the wisdom, or more suitable to the dignity of God; although God might, *μόνῳ τῷ βούλεσθαι, merely by willing* (as Gregory Nazianzen saith[k]) have saved us; or with only speaking (as Athanasius supposeth[l]) could have loosed the curse; yet

[g] Sunt autem stulti qui dicunt, non poterat aliter sapientia Dei homines liberare, nisi susciperet hominem, et nasceretur de femina, et a peccatoribus omnia illa pateretur? Quibus dicimus, Poterat omnino, sed si aliter faceret, similiter vestræ stultitiæ displiceret.—De Agon. Christ. cap. XI. [Opp. Tom. VI. col. 251 B.]

[h] Cum ad reparandum humanum genus ineffabiliter ei multa suppeterent, hanc potissimum consulendi viam elegit.—P. Leo. I. in Nativ. Serm. II. [Opp. Tom. I. col. 70.]

[i] Cf. de Trin. XIII. 10, 16. [Opp. Tom. VIII. col. 936, 942.]

[k] Δυνατὸν δή που καὶ χωρὶς σαρκὸς μόνῳ τῷ βούλεσθαι.—Orat. LI.

[l] Ἠδύνατο καὶ μηδ' ὅλως ἐπιδημήσαντος αὐτοῦ, μόνον εἰπεῖν ὁ Θεὸς καὶ λῦσαι τὴν κατάραν.—[Orat. II. con. Arian. Opp. Tom. I. p. 536 A.]

SERM. XXIII.

in no way surely the various perfections of God (his manifold wisdom, his exceeding riches of grace and goodness[m]) could have been more conspicuously and gloriously displayed.

And if with a sober mind we desire to contemplate this mysterious occurrence, there are in it divers congruities to the reason and exigency of things, intimated in Holy Scripture, and in some measure discernible by us, which abundantly may recommend the Divine wisdom couched therein to our admiration; divers reasons being assignable, why our Redeemer should be God, why man, or why Θεάνθρωπος, *God incarnate*.

If it did become the goodness of God to express itself in effects answerable to its immense greatness; if it beseemed God to act in the highest manner, *To the praise of the glory of his grace:* if Eph. i. 6. God might worthily commend his love[n], his most Rom. v. 8. pure and perfect love, to his poor creatures; then it was most congruous, that he should thus send his own Son to redeem us, by stooping down to a participation of our meanness and misery; there being no way imaginable of demonstrating a higher strain of goodness than by such a condescension; for as a prince could not yield a greater attestation of favour to his vassal, than by descending from his throne, laying aside his majesty, putting himself into a like garb and condition, conversing freely with him, subjecting himself to the same laws and duties, enduring the like hardships and inconveniences with him, for his sake; so could

[m] Πολυποίκιλος σοφία.—Eph. iii. 10. Ὑπερβάλλων πλοῦτος τῆς χάριτος.—Eph. ii. 7.

[n] Συνίστησι τὴν ἑαυτοῦ ἀγάπην.—Rom. v. 8.

SERM. XXIII.

not God otherwise demonstrate greater affection and benignity to man, than by clothing himself (or his Son, dear as himself, the same with himself) with our flesh, or our frail and servile nature: well, therefore, might it be said; *So God loved the world, that he gave his only begotten Son;* that, *In this the love of God was manifested, that God sent his only begotten Son into the world;* that, *Through the tender mercy of our God the dayspring from on high did visit us;* that, ἡ χρηστότης καὶ φιλανθρωπία, *The benignity and philanthropy of God* did appear signally in this dispensation; for that nothing less could have induced him to engage the Son of his love upon such a debasement and exinanition of himself, that we might be raised to a capacity of salvation.

John iii. 16. 1 John iv. 9. Luke i. 78. Tit. iii. 4. Phil. ii. 7.

Wherefore, that infinite goodness, which inclined God to design our redemption, did also dispose him to embrace this method of accomplishing it, by uniting God and man in the transaction of it; divers notable expediences also concurring thereto. For

1 It was fit, that our Lord should be God, upon divers accounts.

It was fit, that he should be God, that he might be able by his uncontrollable power to save us, removing those huge obstacles that crossed our salvation, and subduing those potent enemies, which opposed it; that he should command all nature, that he should vanquish the powers of hell, that he should abolish death on our behalf; to achieve which things doth seem to transcend the power and capacity of a creature.

It was highly requisite, that our Redeemer should be the natural Son of God, that by the

proximity of his relation to God, by the super- SERM. XXIII.
eminent dignity of his person, by the immense value of his merit, he might effectually recover God's favour to us, averted by our revolt from him, might appease God's wrath incensed against us for our offences, might satisfy God's justice violated by our heinous transgression of God's holy will and righteous laws.

It was very convenient, that our Redeemer should be God, for carrying on his great work with advantage; that his doctrine might thence have the highest certainty and strongest efficacy (for if the word spoken by angels was firm, what assurance and force should that word have, which was spoken by the Lord of angels!) that his example might challenge the greatest regard and strictest imitation, (for when perfect holiness and infallible wisdom do lead, we are most assuredly obliged to follow), that his laws should have unquestionable authority and indispensable obligation, (for no creature hath right to countermand, to contest, to abrogate or relax that which God willeth and enacteth), that his overtures and promises might be entertained with greatest assurance of faith and hope, (as proceeding from the most just, most faithful, most constant and immutable God), that all his proceedings and performances might have indubitable validity, the characters of Divinity being stamped upon them.

Heb. ii. 2, 3. Eph. v. 1. John iii. 11; xiii. 14. Heb. vi. 18. 2 Cor. i. 20.

It was fit also, that the Redeemer should be God, because the redemption of man (the noblest creature of the visible world whom God formed after his own image and set over the work of his hands) doth import an honour too great and too

Ps. viii. 6.

SERM. XXIII.

august for any creature (his fellow) to be dignified with. It is a work too mighty and glorious for any but God himself to achieve; it is not proper that any angel should be principal in managing an affair of such sublimity and importance; it is sufficient honour for angels to be ministering spirits in subserviency to the execution of so great a design, being sent to minister for them, who shall be heirs of salvation; it was not below Gabriel himself (the Archangel) to be an envoy from heaven to signify the glad tidings of such redemption; the affection, the veneration, the gratitude due to a Redeemer can only well be paid to God himself; to impart salvation (the chief salvation that can be, eternal salvation of the soul) may well be deemed incommunicably proper to him, who said, *I, even I, am the Lord, and beside me there is no saviour.*

Heb. i. 14.

Luke i. 19, 26.

Isai. xliii. 11; xlv. 21. Hos. xiii. 4.

The very nature of this salvation doth speak God only qualified to manage, and dispense it; for

Who but God could retrieve the immortality he had forfeited, saving the verity of that immutable decree, whereby mankind was adjudged to corruption?

Who but God was rich enough to pay a ransom for the world, to discharge all the debts of men, to purchase immortality for immortal souls, to bestow an eternal kingdom of glory and bliss?

Luke xxii. 29.

Who but God was strong enough to spoil principalities and powers, and to eject the ruler of this world (one so strong and sturdy) from his usurped possession? who but God was worthy to grant the privilege to us of being the sons of God,

Col. ii. 15. John xii. 29; i. 12. Gal. iv. 5. 2 Pet. i. 4.

and to render us partakers of the Divine nature, to restore us into favour with God, to confer on us remission of sins, and justification by his grace? SERM. XXIII. Tit. iii. 7. Rom. viii. 33.

Who but God could freely dispense the spirit of God to us, according to measures answerable to our needs, and conducible to our edification?

Who but God our maker, and the fashioner of our hearts, could renew our nature, could create us again to good works, could restore the image of God; could reform our hearts, and bend our wills, and correct our tempers, and by miraculous efficacy subjugate our whole man to obedience to his holy laws; whereto naturally we have such incapacity and averseness? Ps. xxxiii. 15. Tit. iii. 8. Eph. iv. 23.

Who was wise enough to declare the nature, the mind, the secret will and purposes of God to us, beside him, who could say, *None knoweth who the Father is but the Son, and he to whom the Son will reveal him?* Luke x. 22. John i. 18.

Who but God, who is love and perfect goodness itself, is good enough to pity our case, to pass over our numberless and heinous offences, to seek reconciliation with such enemies (whom he so easily could destroy), to undertake the redemption of such apostates, such rebels against heaven?

O power, O wisdom, O majesty, O mercy, truly Divine! considering which how can we but acknowledge it most expedient, that our Redeemer should be God?

2 It was also upon divers accounts very requisite, that he should be man. For,

It was not fit, that the injuries and indignities, which man had put on his Lord and Maker should be slighted; or passed over without due satisfaction

SERM. XXIII.

to justice, and reparation of God's honour; by notable submission and suffering; performed by us or in our behalf; εἰς ἔνδειξιν δικαιοσύνης, *To declare the righteousness of God* (as St Paul saith) in his forbearance, and admitting us to favour; and who but man could undertake or discharge that performance? Who but man could be a proper substitute for man; to satisfy for his debts, or to undergo his pains?

Rom. iii. 24, 25.

If our Redeemer had been merely God, he could not have suffered at all[o]; if he had been another beside God, yet not man, how could he have suffered for us; or what relation could his performances have to us?

Man only could be a proper sacrifice to propitiate for the transgressions of man; for, *It is impossible* (as the Apostle saith) *that the blood of bulls and goats should take away sin;* not only for the vileness of the price, but for the impertinency of it, and its non-alliance to us[p]; wherefore, addeth the Apostle, God did prepare a body for our Redeemer, wherein he came to do God's will: *By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*

Heb. x. 4, 5; ix. 12, 14.

Heb. x. 10.

It was fit, that he should be made under the law, who was to redeem those that are under the law; that by perfectly obeying God's commands, and patiently submitting to God's will, and exactly fulfilling all righteousness, he might retrieve God's

Gal. iv. 4.

Matt. iii. 13.

[o] Ἄνθρωπος ψιλὸς σῶσαι οὐκ ἴσχυε· Θεὸς γυμνὸς παθεῖν οὐκ ἠδύνατο. —Procl. Episc. Cyz. in Conc. Eph. [Bin. Conc. Tom. II. p. 4 c.]

[p] Offerenda erat pro reconciliandis hostia, quæ et nostri generis socia, et nostræ contaminationis esset aliena.—P. Leo. I. in Nativ. Serm. III. [Opp. Tom. I. col. 76.]

favour toward men. It was comely, that unspotted innocence should appear in our nature to wipe off the stain[q], and to reverse the curse, which heinous guilt had induced; disarming justice of its otherwise unanswerable plea against us. SERM. XXIII. 1 Pet. i. 19.

It was congruous, that as man had deeply wronged, and grievously offended God, so man also should highly content and please him; that (in St Paul's language) *As by one man's disobedience many were made sinners* (that is, were condemned and exposed to death upon God's just displeasure, for that one man's capital transgression, backed by the like in his descendants,) *so by the obedience of one man, many should be made righteous* (that is all, who would imitate his obedience, should be treated as righteous, being absolved from guilt, exempted from punishment, and admitted into grace, God being reconciled, and well pleased with mankind, in regard to that one man's dutiful observance of his will). Rom. v. 19.

It was decent, that as man had approved, so man also should condemn sin in the flesh; as man by wilful self-pleasing had incurred misery, so man by voluntary suffering should recover happiness; as the author of our disgrace was corrupted by wanton enjoyment of pleasure, so the Captain of our salvation should be consummated by patient endurance of pain; ἔπρεπε γὰρ, *For* (saith the Apostle) *it did become him, for whom are all things, and by whom are all things, in bringing* Rom. viii. 3. Heb. ii. 10;

[q] In totius humani generis strage communi, unum solum erat remedium sub divinæ rationis occulto, quod posset subvenire prostratis, si aliquis filiorum Adam originalis prævaricationis alienus atque innocens nasceretur, qui ceteris et exemplo prodesset et merito.—Id. in Nativ. Serm. VIII. [Opp. Tom. I. col. 98.]

SERM. XXIII.

many sons unto glory, to make the Captain of their salvation perfect through sufferings.

It was also very fit, that he who was designed to intercede for our welfare, to propitiate for our faults, to succour us in our distresses, should be most tender of our good, and sensible of our needs[r]; that consequently by nature and experience he should be disposed συμπαθεῖν, to compassionate our infirmities; and μετριοπαθεῖν, to be gently affected toward us, in respect of our ignorances, errors, frailties and faults; whence ὤφειλε κατὰ πάντα ὁμοιωθῆναι, *It did behove him* (saith the Apostle); or he was in duty, according to the exigences of his design and undertaking, obliged *to be in all things like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, that he might propitiate for the sins of the people. For in that he hath himself suffered being tempted, he is also able to succour those that are tempted.*

iv. 15; v. 2;

ii. 17, 18.

It was seemly, that as the Devil had triumphed and insulted over human impotency, captivating him into miserable thraldom under him; so man should defeat him[s], and vindicate the world from his tyranny; the Divine grace gloriously baffling his envy, and quashing his pride, and crushing his malice in that weak nature, which he had abused, to the dishonour of God; and by those means, whereby he had prevailed to undo us; triumphing

Col. ii. 15.

[r] Non ignara mali miseris succurrere disco.—[Virg. Æn. I. 630.]

[s] Omnipotens Dominus cum sævissimo hoste, non in sua majestate, sed in nostra congreditur humilitate.—P. Leo. I. in Nativ. Serm. I. [Opp. Tom. I. col. 64.]

over him upon the cross; and by death ruining him, who had the power of death; according to that most primitive Gospel, *The seed of the woman shall break the serpent's head.* Heb. ii. 14. Gen. iii. 15.

Moreover, it was advantageous, that our Redeemer should be man, for that by appearing in human shape, visible, audible, familiar and agreeable to us, he was qualified for that great part of his office, the declaring God's will and intention to us, in a less affrightful and amazing, or in a more sweet and obliging way: the terrible majesty of God (a glimpse whereof in delivery of the law did so affright Moses himself) being veiled by human flesh; in the which it might be said, *Behold, thy King cometh to thee, lowly and meek;* and in which he could invite us to his instruction, saying, *Learn of me; for I am meek and lowly of heart.* Job xxxvii. 22. Heb. xii. 21. Matt. xxi. 5. Zech. ix. 9. Matt. xi. 29.

As man also he was fitted to describe an exact copy of duty proper for men, and such as we might transcribe; exemplarily shewing how we should behave ourselves, whither we should direct our intentions, how we should manage our actions, what sort of obedience we should most affect and pursue; teaching us by attending to his practice (*Looking to the author and finisher of our faith*) how we should moderate our sensual appetites, how we should govern our passions, how we should order all the powers of our soul, and members of our body; how we should pass through all conditions, and entertain all events disposed to us by Providence; it being otherwise scarce possible, that so lively and suitable a pattern of transcendent charity, of meekness, of humility, of patience, of mortification, of universal righteousness and good- Heb. xii. 2. Phil. ii. 4, &c.

SERM. XXIII.

ness, could be exhibited to man, as by man; or by God appearing in human form; according to that of St Leo, *Except he were true God, he could not bring a remedy; except he were true man, he could not yield an example*[t].

It was also an advantage very agreeable to his design, which resulted from his participation of our nature, that he thereby did combine men in amity, endearing them to one another by the most holy relation of common fraternity to him; he in his flesh abolishing all enmity between men; Christ being the head of every man; and we members of his body, of his flesh and of his bones.

Phil. ii. 1.

Eph. ii. 15.

1 Cor. xi. 3.

Eph. v. 30.

Further, it was notably convenient, that he who was to be our Judge, substitute of the supreme, invisible Judge, should be God and man; that he should be God; of perfect wisdom, and so able to discern all matters of fact, to distinguish all points of right, with unerring certainty; of perfect rectitude, and thence never inclinable to swerve from truth and equity; that he should be man, visible and audible to us, without terror, or surprise and astonishment; apt to screen us from the insupportable presence of the consuming fire; endued with a natural tenderness of compassion and benignity toward us; and thence disposed to temper needful severity with competent mildness. Whence as the day of judgment is called the glorious appearing of the great God and our Saviour Jesus; so it is said, that, *God hath appointed a day, in which he will judge the world in righteousness by that man whom*

Tit. ii. 13.

Acts xvii. 31; x. 42.

[t] Nisi esset Deus verus, non afferret remedium; nisi esset homo verus, non præberet exemplum.—In Nativ. Serm. 1. [Opp. Tom. 1. col. 65.]

he hath ordained; and, *The Father judgeth no man, but hath committed all judgment to the Son;...and hath given him authority to execute judgment, because he is the Son of man.* SERM. XXIII. John v. 22—27.

In fine, it was most congruous, that he who was designed to recapitulate and reconcile all things in heaven and earth; to be the great Mediator and peacemaker between God and man; God's ambassador and Apostle, our intercessor and advocate; for the repairing God's honour, and dispensing his grace; for the purchasing our peace, and procuring our salvation; for establishing an eternal covenant, and league of amity between God and us; that I say, the great Mediator of these good things should be most nearly allied unto both parties; that consequently, if possible, (and what is impossible to God, the author of this economy?) he should be both God and man; the Son of God, and a brother to us; the same in nature with him, the same in kind with us. Eph. i. 10. Col. i. 20. 1 Tim. ii. 5. Heb. ix. 15; xii. 24; ix. 11.

Such glimmerings of wisdom may we (although but seeing through a glass darkly) descry in this great mystery; the which may somewhat further appear by the practical uses of the point; for it is not a point merely speculative, or barren of good fruit; but yieldeth most notable engagements, and inducements to good practice; some of which we shall touch. 1 Cor. xiii. 12.

VII. 1 It should have a powerful influence upon our minds[u], causing us with highest degrees of

[u] Hæc Domini nostri opera, non solum sacramento nobis utilia sunt, sed etiam imitationis exemplo, si in disciplinam ipsa remedia transferantur, quodque impensum est mysteriis, prosit et moribus. —Id. in Nativ. Serm. v. [Opp. Tom. I. col. 86.]

SERM. XXIII.

love and gratitude to adore the infinite goodness of that God, who hath been pleased to abase himself so much, that he might advance us from the lowest depth of wretched meanness, to the highest pitch, whereof we are capable, of honour and happiness. What language can anywise express, what thought can apprehend a favour so ineffable, so unconceivable; well might St Paul call it ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην, *Love transcending all knowledge;* well might heaven admire and earth be astonished, and hell tremble at the disclosing such a mystery of goodness, at the achieving such a miracle of grace and mercy; that the sovereign Majesty of heaven, the eternal Lord of Glory, the world's great Maker, the only Son of God and heir of all things, should vouchsafe to become a poor, small, weak and frail man; should dwell in a tabernacle of flesh, should converse with silly and sorry mortals here, should be exposed to want, to disgrace, to sorrow and pain; ὦ βάθος, O depth of goodness! O abyss of mercy unsearchable! if this will not, what consideration can raise devotion in us? if this do not, what benefit can affect us? how prodigious ingratitude is it to be regardless, or insensible of kindness so wonderful?

Eph. iii. 19.

Rom. xi. 33.

Ps. xxxvi. 5.

We owe all to God as our Maker, from whom we received all: but we owe much more to him as our Redeemer, from whom we not only receive a far better being and state, but in a way far more obliging; for he created the world with a word, without any cost or trouble; but our redemption stood him in vast expences and huge pains, the first step therein being an infinite degradation of himself, to our misery and mortality. If a Jew

SERM. XXIII.

then were bound to love God with all his heart and all his soul; what affection doth a Christian owe to him? By what computation can we reckon our debt of love to him?

2 The consideration of our Lord's Incarnation should engage us as universally to all obedience, so particularly to the performing the great duties of humility, of patience, of charity, of self-denial. Did the Son of God thus willingly submit to the will of God sending him into this servile condition; and shall we then in any case be refractory, shall we vainly exalt ourselves, shall we boggle at any appointment, or repine at any proceeding of God? Did our Lord from the highest pitch of glory supercelestial voluntarily descend into this gloomy region and state of ignoble obscurity? did he, abandoning the fruition of immense wealth, freely embrace extreme poverty? did he gladly sequester himself from those ineffable joys above to converse with sorrows and sadness in this vale of tears, in dutiful observance of God's will, and kind regard to our welfare; and shall we be unwilling to do anything for God, to part with anything, or suffer anything for his sake[x]?

John xvii. 5. Phil. ii. 6. 2 Cor. viii. 9.

The argumentation is St Paul's; *Let* (saith he) *the same mind* (that is, the same humble, patient, meek and charitable mind) *be in you, which was also in Christ Jesus: who, being in the form of God, did not think it robbery to be equal with God: but yet made himself of no reputation, and took on him the form of a servant, and was made in the likeness*

Phil. ii. 5—8.

[x] Quæ superbia sanari potest, si humilitate Filii Dei non sanatur? Quæ avaritia sanari potest, si paupertate Filii Dei non sanatur?—Aug. de Agon. Christ. cap. XI. [Opp. Tom. VI. col. 251 E.]

SERM. XXIII.

of man; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. It was the greatest instance that could be of humility, of patience, of charity for him that did exist in the form of God, to debase himself so as to partake of our nature and enter into our state; and it is answerably a great argument for us to follow him in practice of the same virtues.

2 Cor. viii. 9. *Know ye not* (saith St Paul again, inciting the Corinthians to charitable liberality) *the grace (graciousness) of our Lord Jesus Christ, that being himself rich for your sake he became poor?* that is, that being rich as God and Lord of all things, he did put himself into this poor and weak condition of a man; *that ye through his poverty might be rich;* what more effectual argument could he have used to men of any sense or ingenuity? The

1 John iv. 10, 11. same is also urged by St John, *Herein is love,* (saith he) *not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another;* we ought also to comply with him, and conform to that practice, which he hath recommended by so stupendous an example; we ought for his sake to love the objects of his so tender and earnest charity.

3 The consideration of this doctrine should raise our mind to a sense of the dignity of our nature, and of our state; together with dispositions of heart answerable thereto, and resolutions to deport ourselves in all the actions of our life accordingly.

Our Lord's Incarnation demonstrateth how considerable we are, how worthy our souls are of

SERM. XXIII.

regard, what a pity it is that we should be lost; for if God had not greatly esteemed and respected us, he would not surely for our sakes have so abased himself; and have endured so much for our recovery; we should not therefore undervalue ourselves, or demean ourselves like contemptible wretches, as if we thought that we deserved no respect, no pity from ourselves, and that our souls are not worth saving. Heb. ii. 3.

And if our Lord's Incarnation did find us capable of so much regard, it did render us far more worthy thereof[y]; for that by it our nature is so advanced, that we are become nearly allied to God, touching the blood royal of heaven, in this respect overtopping all the creation of God, so that hereby (as the divine Apostle discourseth) that of the Psalmist is verified concerning man, *Thou hast crowned him with glory and honour, and set him over the works of thine hands; and hast put all things under his feet;* the Angels, themselves, cannot boast themselves of such an honour; for, *Verily, he took not on him the seed of angels; but he took on him the seed of Abraham;* all Angels are bound to worship our brother, and for his sake to serve them, who are heirs of salvation: wherefore, *Agnosce, O Christiane, dignitatem tuam; Avow, O Christian, thy dignity; and, being made consort of the Divine nature, do not by degenerate conversation relapse into thy old baseness*[z]; being so highly Ps. viii. 5. Heb. ii. 7. Heb. ii. 16; i. 5; i. 6; i. 14.

[y] Erigat spem suam genus humanum, et recognoscat naturam suam, videat quantum locum habeat in operibus Dei.—Id. ibid.

[z] Agnosce, O Christiane, dignitatem tuam, et divinæ consors factus naturæ, noli in veterem vilitatem degeneri conversatione redire.—P. Leo. I. in Nativ. Serm. I. [Opp. Tom. I. col. 66.]

SERM. XXIII.

dignified, we should have a mind suitably great and noble, affecting, delighting in, aiming at the most excellent things; a mind void of base cares, of sordid desires, of unworthy designs; we should in all our conversation, deport ourselves worthily and decently, like the brethren of Jesus, like the children of God, that we may not disparage and disgrace that illustrious lineage into which we are ingrafted; we ought not by any foul or base lusts, to defile or dishonour that nature, which our Lord hath so honoured by joining it to his Divine nature[a].

4 As our Lord did, in most condescensive grace, vouchsafe to resemble us in all things; so should we reciprocally, with a generous and most honest ambition, aspire to a perfect conformity with him; as he in kindness to us did stoop down to humanity; so we in gratitude to him, should rear up ourselves to a kind of divinity, that is, to a heavenly purity of mind, and sanctity of life; according to that exhortation of St Gregory Nazianzen: *Let us be as Christ, since Christ is become like us; let us for him be gods, seeing he is become man for us*[b].

5 And as he was pleased to come down from on high, to visit us, and sojourn with us here in

[a] Nam si in progenie carnali et stirpe terrena claris parentibus genitos vitia malæ conversationis obscurant, et ipso majorum suorum lumine soboles indigna confunditur: in quem exitum venient, qui propter amorem mundi a generatione Christi non metuunt abdicari?—Id. in Nativ. Serm. VI. [Opp. Tom. I. col. 89.]

[b] Γενώμεθα ὡς Χριστὸς, ἐπεὶ καὶ Χριστὸς ὡς ἡμεῖς· γενώμεθα θεοὶ δι' αὐτὸν, ἐπειδὴ κἀκεῖνος δι' ἡμᾶς ἄνθρωπος.—[Orat. I. Opp. Tom. I. p. 5 A.]

flesh, on earth[c]; so let us return his visit, ascending up to him, and in our heart dwelling with him above in heaven. SERM. XXIII.

6 Further, we may hence learn, how high an esteem, and hearty submission we owe to the Gospel; for if any declaration of God concerning his will or our duty, however proceeding from him, (either by dictate of natural reason, or by the instruction of Prophets, or by the ministry of Angels,) ought to be entertained by us with great respect, and observance; how much more should the overtures of greatest mercy and favour, to discover and exhibit which, the eternal Word of God purposely descended from heaven, and was incarnated, be embraced with highest regard, with humblest reverence, with most ready compliance? Surely therefore, *We ought* (as the Apostle hence doth argue) *to give the more earnest* (or *more abundant*) *heed to the things which we have heard; ...for how shall we escape, if we neglect so great salvation?* by a person so great and glorious, in a manner so wonderful and obliging, procured for us, promulgated to us. Heb. ii. 1.

7 The consideration of this event should fill our hearts with spiritual joy and comfort: there can be no greater occasion or juster cause of rejoicing than this, that our Lord and Saviour is incarnated; it is signally *Evangelium, Good tidings;* never news more welcome hath come into the world, never report more grateful was heard by mortal ears; it is news from heaven, and the best that ever came from thence; Behold, said the

[c] Ἑορτάζομεν—ἐπιδημίαν Θεοῦ πρὸς ἀνθρώπους, ἵνα πρὸς Θεὸν ἐνδημήσωμεν, ἢ ἀπανέλθωμεν.—Id. Orat. XXXVIII. [Tom I. p. 665 B.]

SERM. XXIII.

Angel, that brought it; and a message it was worthy the descent, most worthy the mouth of an Angel, *Behold, I tell good tidings of great joy, which shall be to all people;* news, at which all heaven was pleased and ravished with joy, breaking presently forth into hymns of praise and congratulation; *There was* (saith St Luke) *with the Angel a multitude of the heavenly host praising God and saying, Glory be to God on high, on earth peace, and good will to man.*

Luke ii. 10; ii. 13;

And if the blessed quire out of charity to us did so exult, how much are we concerned and obliged to rejoice, who from our Saviour's Incarnation do receive so many vast benefits, and numberless inestimable blessings? For it is the arrival of a Saviour (the expectation of Israel, the desire of all nations, he for whom the whole creation groaned, whose coming was earnestly wished for by good men, and extremely needed by all men) to rescue mankind from the guilt and dominion of sin, from the tyranny of cruel fiends, from the power of death and corruption, from hell and endless woe; it is the auspicious birth of a sovereign prince to all the world, coming to govern us in righteousness, to protect us in safety, to deliver us from all our enemies, to preserve us from all dangers and mischiefs: it is the presence of a gracious mediator, and powerful advocate for us, to reverse the curse, to propitiate the wrath, to restore the favour of God, and to unlock paradise to us; to procure and publish an everlasting peace between God and man: it is the rising of the Sun of righteousness with healing in his wings, to diffuse cheerful light, and comfortable warmth

ii. 28. Hag. ii. 7. Rom. viii. 19.

Jer. xxiii. 6.

Mal. iv. 2.

upon our souls; the day-spring from on high visiting us, to guide our feet into the way of peace; the glory of God shining on us, to free us from the darkness of ignorance and error, so that all flesh doth see the salvation of God: it is the nativity of the world, whereby mankind reviveth from the death to which it was sentenced, into a capacity and hope of immortality; it is the original of the Church[d], which drew its life from its head; it is the birth of each good Christian, according to that of St Leo; *As we are crucified with Christ in his passion, as we are raised up in his resurrection, as in his ascension we are seated at God's right hand, so we are generated with him in his nativity*[e]. So do many the greatest causes imaginable concur in engaging us to rejoice upon this occasion; it is a happy duty incumbent on us to be cheerful: to be sullen or stupid now is a crime: let us therefore in God's name and to God's praise (not with carnal joviality, but with spiritual consolation) keep a merry Christmas.

SERM. XXIII.

Luke i. 78. Isai. xl. 1. Luke iii. 6.

[d] Generatio Christi origo est populi Christiani; et natalis capitis, natalis est corporis.—P. Leo. I. in Nativ. Serm. VI. [Opp. Tom. I. col. 88.]

[e] Sicut cum Christo in passione crucifixi, in resurrectione resuscitati, in ascensione ad dexteram Patris collocati, ita cum ipso sunt in hac nativitate congeniti.—Ibid.

SERMON XXIV.

THE INCARNATION OF OUR LORD.

MATT. I. 20.

For that which is conceived in her is of the Holy Ghost[a].

SERM. XXIV.

WITHOUT any preface, or circumstance of speech, we observe three particulars couched in these words.

I. The incarnation of Jesus our Lord, implied by the word τὸ γεννηθὲν, *That which is conceived,* or *generated.*

II. The principal efficient cause of this incarnation; the Holy Ghost; by whose immediate operation, without any active influence of man, he was generated; *is of the Holy Ghost.*

III. The concurrence of the Blessed Virgin Mary, as the subject of that Divine virtue and operation; he was conceived in her. Upon each of these particulars, being all of them considerable points of that faith which we daily profess, (and especially proper subjects of our meditation at this time,) I shall reflect, observing somewhat profitable for our edification both in way of right knowledge, and in tendency to practice.

[a] Τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός ἐστιν ἁγίου.

SERM. XXIV.

I. Our Saviour Jesus was conceived and born; that is, the only Son of God, our Lord and Redeemer, the same who was from the beginning, and did, as St John in the entrance of his Gospel teacheth us, from all eternity exist with God, the eternal Word of God, by whom all things were made, was in the fulness of time conceived and born; that is, had a production agreeable to the nature of man, becoming thereby truly and really a man; which wonderful mystery is in Scripture by various phrases expressed and implied; by the Word being incarnated, that is, being made, or becoming flesh; God being manifested in the flesh; the Son of God being sent in the likeness of sinful flesh; partaking of flesh and blood; his taking the form of a servant, being made in the likeness of men, being found in fashion as a man, assuming the seed of Abraham; his descending from heaven, coming forth from the Father, being sent, and coming into the world; the day-spring from on high visiting us, eternal life being manifested; the result of what is signified by these and the like expressions, that, The blessed and glorious Person, who before, from all eternity, did subsist in the form or nature of God, being the Son of God, one in nature with his Father, (the express image, or exact character of his substance,) did by a temporal generation truly become man, assuming human nature into the unity of his Person; by a real conjunction and union thereof to the Divine nature, in a manner incomprehensible and ineffable. He did, I say, truly become man, like unto us in all things, as the Apostle saith, sin only excepted; consisting, as such, of all the essential ingredients

John i. 1, &c.

Gal. iv. 4.

John i. 14. 1 Tim. iii. 16. Rom. viii. 3. Heb. ii. 14, 16. Phil. ii. 7, 8. John iii. 13, 31; vi. 33, 38, 50, 51, 58; iii. 17; x. 36; xvii. 18. 1 John iv. 2, 3, 9. Gal. iv. 4. John xvi. 27, 28. Luke i. 78. 1 John i. 2. Phil. ii. 6. John x. 30; xiv. 9, 10. 1 John v. 7. Col. i. 15. 2 Cor. iv. 4. Heb. i. 3; ii. 17;

iv. 15.

SERM. XXIV.

of our nature; endued with all our properties and faculties, subject to all passions, all infirmities, all needs, adherent or incident to our nature and condition here.

He was not only (as the Gnostics and some other heretics have conceited[b]) in shape and outward appearance, (as a spectre, deluding men's sight and fancy,) but in most real truth, a very perfect man[c]; having a real body, figured and circumscribed as ours, compacted of flesh and blood, visible and tangible; which was nourished and did grow, which needed and received sustenance, which was tender and sensible, frail and passible; which was bruised with stripes, torn with scourges, pricked with thorns, pierced with nails, transfixed with a spear; which was mortal, and underwent death by expiring its breath, and being disjoined from the soul that enlivened it. He had also a soul, endued with the same faculties as ours; with an understanding, capable of learning and improvement; (for he was, as man, ignorant of some things which he might know; and he grew, it is said, in wisdom and in stature:) with a will, subject and submissive to the Divine will; (for, *Let this cup*, said he, *if it be possible, pass from me: but however let not my will, but thy will be done:* and, *I seek not my own will, but the will of the Father which hath sent me:*) with several appetites, of meat, of drink, of sleep and rest; (for we read that he was hungry, that he thirsted, that he was weary:) yea with various passions and affections, (φυσικὰ καὶ ἀδιάβλητα πάθη, I mean, that

Rom. viii. 3.

Mark xiii. 32. Luke ii. 52.

Matt. xxvi. 39. Luke xxii. 42. John v. 30.

Matt. xxi. 18. John iv. 6, 7.

[b] Vid. Athan. in tractationibus contra Apollinarium.

[c] Σχήματι εὑρεθεὶς ὡς ἄνθρωπος.—Phil. ii. 8.

is, *Natural and irreprehensible passions*;) and these of the most troublesome and afflictive sort, such as zeal, pity, sorrow; the which were sometime declared by very pathetical significations, and are expressed in high terms; as upon occasion of his friend Lazarus's death it is said, *He groaned in spirit and was troubled;* he then, and upon other occasions, out of pity and sorrow, did weep; and ye know what excesses of sorrow, what anxieties and agonies, what tribulations, disturbances, and amazements the Evangelists[d], using those very terms, describe him to have undergone at his passion; so that, as the Apostle to the Hebrews speaketh, *We have not an high priest that could not compassionate* (or *sympathize with*) *our infirmities, but who was in all points tempted* (or *exercised and proved*) *as we are, yet without sin.*

Matt. xvi. 23. John ii. 17. Mark iii. 5. John xi. 33, 35. Heb. iv. 15.

So it appeareth, that the Son of God (co-eternal and co-essential with his Father) became the Son of man; truly and entirely partaking of the nature and substance of man, deficient in no essential part, devoid of no property belonging to us; exempt from no imperfection or inconvenience consequent upon our nature, except only sin; the which is not a natural so much as a moral evil; did not arise from man's original nature, but proceedeth from his abused will; doth rather corrupt than constitute a man.

Now concerning this great dispensation several inquiries and considerations may be made, concerning the manner of it, how therein God did assume our nature; or how therein God and man

[d] Περίλυπος.—Matt. xxvi. 38. Ἀδημονεῖν.—xxvi. 37. Ἀγωνία.—Luke xxii. 44. Τετάρακται.—John xii. 27. Ἐκθαμβεῖσθαι.—Mark xiv. 33. Πειρασμοῖς.—Luke xxii. 28.

SERM. XXIV.

subsist united; concerning the reason of it, whence it proceeded, and why it was designed; concerning the use and influence of it, which it should have upon our practice.

1 As for the first point, the manner of this mystery, we may well, in discretion and modesty, answer with the Schoolman[e]; *It is not in man to define what manner of communication this is, whereby the human nature is communicated to the Word;* we cannot, indeed, otherwise than by negation determine, not otherwise than by comparison explain it. No words perhaps, which we do use to signify our conceptions about these material and inferior things, will perfectly and adequately suit to a mystery so much remote from the common objects of our knowledge, so far transcending our capacity; to affirm positively, that this wonderful incarnation did come to pass, that this incomprehensible and ineffable union doth persist in this or that manner, may be rash and dangerous; it would cease to be admirable, if we could fully conceive or express it: but this justly and safely we may assert, that whatever manner of conception or expression about it doth plainly derogate from the Divine perfections, or is irreconcileably repugnant to the nature of things, or disagreeth with the tenor of revealed truths evidently connected unto or depending on this mystery; or which (either directly and immediately, or obliquely and by manifest consequence) doth contradict the language and

[e] Cujusmodi sit hæc communicatio, qua natura humana communicatur Verbo, non est hominis definire.—Alens. [Verbatim. Cujusmodi autem sit illa communicatio; non est hominis definire. —Alens. Summa Theol. Pars III. Quæst. ii. Memb. 4.]

doctrine of the holy Scriptures, is to be rejected by us: whence we may for exclusion of errors and mistakes about this point, with the holy Fathers, and particularly with the great Council of Chalcedon, assert, that in the incarnation of our Lord the two natures, Divine and human, were united ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως[f].

(1) The natures were, I say, united ἀσυγχύτως, that is, without any confusion or commixtion; for such a way of blending would induce a third nature different from both, such as resulteth from the composition and contemperation of the elements into a mixed body; such a commixtion being supposed, our Lord would be neither God nor man, but another third kind of substance, such as must not without any ground or authority be supposed; that would destroy, diminish, or alter the properties of each; which is unsound to say, and impossible to be; for the Divine nature is not capable of any diminution or alteration: wherefore both natures in this mystery do subsist entire, distinct, and unconfused, each retaining its essential and natural properties.

(2) The incarnation was performed ἀτρέπτως, that is, without conversion or transmutation of one nature into another: the divinity could not be turned into humanity; for how could God, (the eternal, self-subsistent, most simple and immutable Jehovah,) as such, be anywise changed or made, become infirm and passible, consist of body and soul, suffer and die? Nor could the humanity be turned into divinity; for how could that which did not subsist at all before the incarnation be therein

[f] Syn. Chalc. Act. v. (fin.) [Bin. Conc. Tom. III. p. 340 c.]

SERM. XXIV.

John i. 14.

converted into another thing? why should our Saviour ever be called man, when his humanity was by translation into divinity destroyed? why is it said, *The Word was made flesh*, if the flesh was changed into the Word? to omit, how impossible it is, that one substance should be transmuted into another, especially a corporeal into a spiritual, a finite into an infinite; to omit likewise the many dangerous consequences of this position, and its inconsistency with many principal and plain doctrines of our Religion, particularly the real passion and death of our Lord, which could not be incident to him otherwise than as retaining the true nature of man.

(3) The natures were also joined ἀδιαρέτως, undividedly; that is, so as they have not distinct subsistences, or do not constitute two persons: for there is but one Christ, one Person, to whom being God and being man are truly and properly attributed.

(4) We must also understand the natures to be united ἀχωρίστως, inseparably; so that they never are severed, the union is never dissolved; the same person never ceasing to be both God and man; not even then, when our Lord, as man, did undergo death; for he raised himself from the dead, he reared the temple of his own body, being fallen: as being God, he was able to raise himself; as being man, he was capable to be raised by himself; the union between God and man persisting, when the union between human body and soul was dissolved.

We might add, in further exclusion of erroneous conceits, that this mysterious union was not made

κατὰ παράστασιν, *by assistance,* or close presence only, nor κατ' ἐνοίκησιν, merely *by inhabitation,* nor κατὰ σχέσιν, *by relation,* nor κατ' ἀξίαν, *by estimation,* nor καθ' ἁρμονίαν, *by conformity,* in will and practice, nor κατὰ ταυτοβουλίαν, *by consent;* as Nestorius and other heterodox dogmatists anciently, in opposition to the Catholic exposition of this mystery, did imagine: but it doth not seem worth the while to discuss those antiquated conceits, or with more subtlety to intrigue the point.

As for illustration of it by comparison, I shall only (passing over divers more wide and improper resemblances[g]; such as those of Bellarmine[h], the union of a man's arm to his body, the incision of a bough into a tree, and the like) observe, that nature doth afford us one similitude very apposite for explication of this mysterious union; which is the union of a man's soul and body, whereby he becometh one person. The soul and body are two substances, very different in kind, in properties, in dignity: the one of itself material, extended, divisible, passive and corruptible, lifeless and senseless; the other immaterial, indivisible, incorruptible, self-moving, endued with life, knowledge, passion: both of them are also capable of separate existence, or of subsistence by themselves; yet are these two, although in a manner difficult for us to conceive or comprehend, closely united together, and do concur to the making up a man; and that so as to remain still in substance distinct, each retaining its natural properties, without any confusion, or any conversion of one into the other; so also that from them the

[g] Salmeron apud Gerard. Loci Exeget. p. 441.
[h] De Christo, Lib. III. cap. 8. [§§ 6, 11, 12, 13.]

SERM. XXIV.

same man receiveth the denominations of corporeal and spiritual, of mortal and immortal: in a like manner (although in a degree more admirable and incomprehensible) are the Divine and human natures conjoined in our Lord; for, as we hear in the Athanasian Creed, *As the reasonable soul and flesh is one man, so God and man is one Christ.* So much for the manner.

2 As for the reason why the Son of God did assume our nature; the chiefest and clearest reason thereof was, God's design thereby to exercise and demonstrate his immense goodness, mercy, and pity toward us; *So God loved the world, that he gave his only begotten Son: In this the love of God was manifested, that God sent his only begotten Son into the world, that we might live by him: Through the tender mercy of our God, the day-spring from on high did visit us:* it was ἡ χρηστότης καὶ ἡ φιλανθρωπία, *The benignity and philanthropy of God,* which induced him to engage his Son upon such a debasement and exinanition of himself, that we thereby might be raised to a capacity of salvation.

John iii. 16. 1 John iv. 9. Rom. v. 8; viii. 32. Luke i. 78. Tit. iii. 4. Phil. ii. 7.

If we further desire to contemplate the wisdom of God in this admirable proceeding, and to know why God, among other means and methods alike (for all we can know) possible to him, did choose in this way to transact our redemption[1]; it may be answered, that it becometh us rather to adore the depth of God's wisdom herein, than to sound it, or to hope by searching to reach the bottom of it: yet some congruities of this method to the reason and exigency of things are in the Scripture intimated

[1] God's choice is reason enough.

SERM. XXIV.

to us, and in some manner are discernible by us, sufficient to recommend the Divine wisdom therein to our admiration; reasons may be assigned why our Redeemer should be Θεάνθρωπος, why God, why man[k]. It well became God to stoop down thus, that, as his goodness toward us was infinite, so the demonstrations thereof, to his glory[l] and our benefit, should be answerably such; which perhaps could not otherwise be, than by such a condescension: as a prince could not make any other so great attestation of favour to his vassal, as by descending from his throne, laying aside his majesty, putting himself into a like condition, conversing freely with him, subjecting himself to the same laws and duties, enduring the like hardships and inconveniences with him.

It was expedient, that our Redeemer should be God, that he might be able by his power to save us[m]; to remove those huge obstacles that crossed our salvation, to subdue those potent enemies which opposed it; to command and conquer nature, to vanquish the powers of hell, to abolish death in our behalf.

It was requisite, that he should be the co-essential, natural Son of God, that by the nearness of his relation to God, by the supereminent dignity of his person, by the immense value of his merit, he might conciliate God's favour to us, fully appease his wrath incensed against us, and satisfy his justice abused by our offences.

[k] Nisi enim esset verus Deus, non adferret remedium; nisi esset homo verus, non præberet exemplum.—P. Leo. I. de Nat. Serm. 1. [Opp. Tom. 1. col. 64.]

[l] Εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ.—Eph. i. 6.

[m] Εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ.—Rom. iii. 25.

SERM. XXIV.

It was convenient, that his doctrine should carry with it the highest certainty and strongest efficacy; that his example should challenge the greatest regard and strictest imitation; that his laws should have supreme authority, and with greatest advantage oblige us: fit therefore it was, that he should be God, and have the character of divinity stamped upon what he said and performed.

The redemption and salvation of man did import an honour too august for any creature to be dignified with; it was a work too difficult and mighty for any but God to achieve; it was not proper that any creature should be principal in managing an affair of such height and importance: needful and expedient therefore it was, that our Saviour should be God.

It was also requisite, upon many accounts, that he should be man[n]: that by perfectly obeying God's commands, and submitting patiently to God's will, as man, he might procure God's favour toward man: that as man had deeply wronged and offended God, so man also should highly content and please him; in St Paul's language, that, *As by one man's disobedience many were made sinners,* (that is, were condemned and exposed to death, upon God's just displeasure for that one man's transgression, backed with the like in his posterity,) *so by the obedience of one man many should be made righteous,* (that is, all who would imitate his obedience should be absolved from guilt, exempted from punishment, and received into grace; God being well pleased

Rom. v. 19.

[n] Ἄνθρωπος ψιλὸς σῶσαι οὐκ ἴσχυε· Θεὸς γυμνὸς παθεῖν οὐκ ἠδύνατο. —Procl. Ep. Cyz. in Conc. Eph. [Bin. Conc. Tom. II. p. 5 c.]

SERM. XXIV.

with and reconciled to mankind, especially to his followers, in regard to that man's dutiful observance of his will). Decent it was, that as man did approve, so man also should condemn sin in the flesh; that as man by wilful self-pleasing did incur misery, so by voluntary suffering he should recover happiness; ἔπρεπε, *It did,* as the Apostle saith, *become him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering.* Rom. viii. 3. Heb. ii. 10.

It was also fit, that he who was designed to intercede for our welfare, to propitiate for our faults, to succour and relieve our distresses, should be tender of our good, and sensible of our needs; that he therefore should by nature and experience be disposed συμπαθεῖν, to compassionate our infirmities, and μετριοπαθεῖν, to be gently affected toward us, in respect of our ignorances and errors; whence ὤφειλε, *He,* saith the divine Apostle again, according to the design appointed to him, and undertaken by him, *ought,* or *it did behove him, to be in all things like unto his brethren*[o], *that he might be a merciful and faithful high priest in things pertaining to God, that he might propitiate for the sins of the people; for in that he hath himself suffered being tempted, he is also able to succour those that are tempted.* iv. 15; v. 2; ii. 17, 18.

He was to be man also, for that by appearing in human shape, visible and audible, familiar and

[o] He by his humanity did unite mankind in fraternity.
Τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ καταργήσας.—Eph. ii. 15.
Ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ.—Eph. v. 30.

SERM. XXIV.

agreeable to us, he was qualified for that great design of declaring God's will and intentions toward us in a more easy, less amazing, and more obliging way, than otherwise could have been: for that hence likewise he could, with more advantage, describe an exact copy of righteousness for us to transcribe; shewing us exemplarily how as men we should behave ourselves; how we should moderate our sensual appetites, how govern our passions, how order and employ all the powers of our soul and members of our body; how pass through all conditions, and entertain all events befalling us; it not being, indeed, otherwise possible, that so lively and suitable a pattern of transcendent charity, meekness, humility, and patience, could have been exhibited to us.

Acts xvii. 31; x. 42.

Fit it also was, that he who was to be appointed our judge, substitute of the supreme Judge invisible, should be, as God, (of perfect wisdom, and so able to discern all matters of fact, to distinguish all points of right; of perfect rectitude, so as never willingly to discost from truth and equity,) so also man; visible and audible to us, without surprising astonishment and terror; apt to screen us from the insupportable presence of God; endued with a natural tenderness of good-will and compassion toward us, disposed to temper needful severity with competent mildness.

Eph. i. 10. Col. i. 20. 1 Tim. ii. 5.

In fine, it was most congruous, that he who was designed to *recapitulate*, ἀνακεφαλαιώσασθαι, and *reconcile*, ἀποκαταλλάξαι, as St Paul speaketh, *all things in heaven and earth*, to be the great mediator and peacemaker between God and man, for the repairing God's honour and dispensing his

grace, for the purchasing our peace and procuring our salvation, that he should be most nearly allied unto both parties; that consequently, if possible, (and what is to God, the author of this economy, impossible?) he should be both God and man; Son to God, and brother to us; the same in nature with God, in kind with us. Such reason and wisdom is discernible in this dispensation.

Now for the practical use of this doctrine, (for it is not a doctrine merely speculative, and barren of fruit, or practical use:)

1 It should, first, have a powerful influence upon our minds, causing us, with high degrees of love and gratitude, to adore the infinite goodness of that God, who hath been pleased himself to stoop so low, that he might advance us from the lowest depth of meanness and wretchedness, to the highest pitch of honour and happiness that we are capable of: what words can express, what thought can apprehend a favour so unconceivable and ineffable? Well might St Paul call it *τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην*, *Love transcending all knowledge:* well may heaven admire, and earth be astonished, and hell tremble at the disclosure of such a mystery, at the accomplishing such a miracle of grace and mercy; that the sovereign Majesty of heaven, the eternal Lord of glory, the world's great Maker, the only Son of God, and heir of all things, should become a poor, small, weak, and frail man; should dwell in a tabernacle of flesh; should converse with silly, wretched, and frail mortals here; should be exposed to want, disgrace, and pain: *ὦ βάθος*, O depth of goodness and mercy unsearchable! if this will not, what consideration

Eph. iii. 19.

Rom. xi. 33.

SERM. XXIV.

can raise us, what benefit can affect us? what prodigious ingratitude will it be, to be regardless or insensible of kindness so wonderful?

2 Another great use of this point is to engage us, as universally to all obedience, so particularly to the duties of humility, of patience, and of charity. Did the Son of God thus willingly submit, and so abase himself; and shall we then be refractory, shall we exalt ourselves; shall we refuse any appointment, or repine at any proceeding of God? Did he from the highest pitch of glory supercelestial voluntarily descend into this gloomy region and state of ignoble obscurity; did he, abandoning immense wealth, freely embrace extreme poverty; did he gladly sequester himself from those ineffable joys above, to converse with sorrow and sadness here, in this valley of tears, for God's sake, and ours; and shall we be unwilling to do anything for God's sake, or to part with anything for him? To these purposes doth St Paul apply the consideration of this point; *Let*, saith he, *the same mind*, (the same humble, patient, meek, charitable mind) *be in you, which was in Christ Jesus; who being in the form of God—emptied himself, taking upon him the form of a servant; being made in the likeness of men, and being found in fashion as a man, humbled himself, becoming obedient unto death:* it was the greatest argument and instance of humility, patience, and charity, that could be, for him, that did exist in the form of God, thus to debase himself, to partake of our nature, and submit to our state: and, *Know*, saith that Apostle again, *the grace* (or *graciousness*) *of our Lord Jesus Christ, that being himself rich, for*

Phil. ii. 5—8.

1 John iv. 10, 11.

2 Cor. viii. 9.

your sake he became poor, (being rich as God, and Lord of all things, he put himself into this mean and poor condition of man,) *that ye, through his poverty, might be rich:* it was a consideration surely most proper to his purpose of inciting unto charity[p].

3 The consideration of this point should raise our minds to a sense of the dignity of our nature, accompanied with dispositions of heart and deportments of life answerable thereto: by our Lord's incarnation our nature is so advanced, that we become nearly allied to God, of the blood-royal of heaven, in this respect overtopping all the creation of God; so that hereby, as the Apostle to the Hebrews discourseth, that of the Psalmist was verified concerning man; *Thou hast crowned him with glory and honour, and hast set him over the works of thine hands; thou hast put all things under his feet:* the Angels themselves cannot boast of such an honour; for, *He took not the nature of angels, but he took the seed of Abraham:* being therefore so highly dignified, we should have a mind suitably great and noble, loving, delighting in, aiming at the most excellent things, void of base cares, of sordid desires, of unworthy designs; we should, in all our conversation, demean ourselves worthily and decently, like the brethren of Jesus and children of God[q]; that we may not disparage and disgrace this illustrious alliance. As our Lord did vouchsafe, in most condescensive

Ps. viii. 5, 6. Heb. ii. 7, 8; ii. 16; i. 5.

Phil. ii. 15. Matt. v. 48. 1 Pet. i. 15, 16.

[p] Τοῦτο ἑορτάζομεν σήμερον, ἐπιδημίαν Θεοῦ πρὸς ἀνθρώπους, ἵνα πρὸς Θεὸν ἐνδημήσωμεν, ἢ ἐπανέλθωμεν.—Greg. Naz. Orat. XXXVIII. [Opp. Tom. I. p. 665 B.]

[q] Agnosce, O Christiane, dignitatem tuam, et divinæ consors factus naturæ, noli in veterem vilitatem degeneri conversatione recidere.—P. Leo. I. de Nat. Serm. I. [Opp. Tom. I. col. 66.]

SERM. XXIV.

grace, to resemble us, so should we, with a generous and honest ambition, aspire to resemble him; as he stooped to humanity, so let us rear ourselves to a kind of divinity, in purity of mind and sanctity of life; so St Gregory Nazianzen exhorteth; *Let us*, saith he, *be as Christ, since Christ is become like us: let us, for his sake, be gods, seeing he is become man for us*[r].

4 The consideration of this point should fill our hearts with spiritual comfort and joy; there never can be a greater occasion or juster cause of rejoicing than this, that our Lord is born and come: it is signally *Evangelium, Good tidings;* never news more welcome hath come into the world; never report more grateful was heard by mortal ears: it is news from heaven, and the best that ever came thence; *Behold,* (said the Angel that brought it, and a message it was most worthy the mouth of an Angel,) *I tell good tidings of great joy,* εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, *which shall be to all people;* news, at which all heaven was pleased and ravished with joy, breaking presently forth into hymns of praise and congratulation; *There was with the angel a multitude of the heavenly host, praising God, and saying, Glory be to God on high, on earth peace, and good-will to men.* In this, if we mark it, all the grand causes of extraordinary joy and festivity do conspire.

Luke ii. 10;

ii. 13, 14.

Is the birth of a prince ever by honest subjects entertained and celebrated with joy? Behold a Prince born to all the world; a Prince that cometh to rule mankind with perfect equity and clemency;

[r] Γενώμεθα ὡς Χριστὸς, ἐπεὶ καὶ Χριστὸς ὡς ἡμεῖς. γενώμεθα θεοὶ δι' αὐτὸν, ἐπειδὴ κἀκεῖνος δι' ἡμᾶς ἄνθρωπος.—Greg. Naz. [Orat. I. Opp. Tom. I. p. 5 A.]

to bring with him all peace and prosperity; to achieve the most noble exploits that could be undertaken in our behalf, to protect us in most assured safety, to defend us from all evil, to subdue and destroy all the enemies of our welfare, to rescue us from the greatest slaveries and miseries, to settle us in perfect happiness; he bringeth salvation from our enemies, and from the hands of all that hate us; *So that being delivered from the hands of our enemies, we might serve him without fear in holiness and righteousness before him all the days of our lives.*

Luke i. 71, 74, 75.

Is victory glorious and joyful? See the invincible warrior is issued forth into the field, conquering and to conquer; he that shall quell, disarm, and rifle the strong one, that shall rout all the forces of hell, that shall defeat sin, and slay death itself, that shall subdue the world, and subject all things to himself: *The Captain of our salvation* appeareth, triumphing in humility; the great blow is given; the Devil's pride and envy are abased; all the enemies are amazed, are daunted, are confounded at his presence; they cannot stand, they break, they scatter, they flee before him.

Rev. vi. 2. Luke xi. 22. John xvi. 33.

Heb. ii. 10.

Is the publishing of peace acceptable? Behold eternal peace between heaven and earth, a general peace among men, a peace of conscience between man and himself, is now established and proclaimed: the illustrious ambassador, the noble hostage, the infallible pledge thereof is arrived; *Preaching peace to them that are far off, and to them that are near.*

Eph. ii. 17. Acts x. 36.

Is recovery of liberty comfortable unto slaves and captives? Behold the Redeemer is come, the great ransom is laid down sufficient to purchase

SERM. XXIV.

the freedom of whole worlds; innocence appearing in human nature hath unlocked the prison of sin, in which we were closely detained; hath broken the shackles of universal guilt, which sorely pinched mankind: he is come, who is anointed to preach,

Gal. iii. 22. Luke iv. 18. αἰχμαλώτοις ἄφεσιν, *dismission to the captives.*

Is the coming of a good friend to be congratulated? Behold, the best friend to all mankind (bringing with him most wholesome advice, most needful succour, most seasonable consolation) is arrived to visit us, and dwell with us.

Is it a comfortable thing to be graced with honour? What greater honour could mankind be dignified with, than this of receiving the Son of God into his kind and kindred? What could more advance and adorn us, than this high relation?

Is mirth seasonable to the day of marriage? Behold heaven and earth this day are coupled, divinity is espoused to humanity, an eternal indissoluble knot of amity, of unity, is tied between God and man; the great Bridegroom is come forth clad in his nuptial garment of flesh, ready to wed the Church, his beloved spouse[s].

Is the sun's rising (after a long, dark, and cold

Mal. iv. 2. night) cheerful and comfortable? See, *The Sun of righteousness is risen, with healing in his wings;* dispensing all about his most pleasant light, and

Luke i. 78, 79. salutary influences; *The dayspring from on high hath visited us,* diffusing an universal light upon the souls of men, dispelling the night of ignorance and error, shining out to those that sit in darkness and the shadow of death, and guiding our feet

[s] In natali enim Domini, quasi in nuptiis spiritualibus, sponsæ suæ Ecclesiæ Christus adjunctus est.——Tunc processit Sponsus de thalamo suo, hoc est, Verbum Dei de utero virginali.—Aug. de Temp. Serm. II. [Serm. CXVI. Tom. V. (App.) col. 211 D.]

in the way of peace: *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee,* &c. Never did heaven with so clear and serene a countenance smile upon earth, as it did this day, when this super-illustrious luminary (this *Bright morning star,* ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὀρθρινός, as he is called in the Apocalypse) did spring up above our horizon. From this auspicious day commenced the revocation of that fatal curse, by which we were exiled from paradise, condemned to death, exposed to hell; the reinstating us in a condition of hope, in a capacity of happiness; the return of life and joy into this region of corruption and disconsolateness: this is the day, which all nations desired, and earnestly longed for, (with an implicit sense;) which the good patriarchs foreseeing did rejoice; which the prophets in so magnificent strains did predict and presignify. In our Lord's nativity all mankind was in a manner born, or did revive; was restored from a manifold necessity of dying; from lying dead in the guilt, and under the power of sin; from having our bodies irrecoverably dissolved by corruption, and our souls immersed into that second *death* of endless misery. It is in effect therefore the world's nativity that we celebrate, annexed to that of our Lord; the beginning of the new, better, spiritual, and eternal life to men: all reason therefore we have upon this consideration heartily to rejoice; how extremely stupid and senseless are we, if the apprehension of goods so many, so excellent, hence accruing to us, doth not inspire our hearts with a grateful cheerfulness! *This is the day which the Lord hath made; let us rejoice and be glad therein.*

SERM. XXIV.

Isai. lx. 1.

Rev. xxii. 16.

Hag. ii. 7.

Rev. xx. 14.

Ps. cxviii. 24.

Conceived by the Holy Ghost, Born of the Virgin Mary.

SERMON XXV.

THE INCARNATION OF OUR LORD.

MATT. I. 20.

For that which is conceived in her is of the Holy Ghost.

SERM. XXV.

IF every circumstance of our Lord's wonderful incarnation deserveth to be considered, as affording matter of good instruction, and serving to excite devout affection; then surely the principal causes and ingredients thereof may demand a special regard from us; such are those which are couched in this text; the efficiency of the Holy Spirit, by which it was accomplished; the concurrence of the Blessed Virgin Mary, as the subject, in whom the Divine virtue did work it: upon which two particulars we shall reflect, in order.

II. It was the Holy Ghost, by the singular virtue and operation of whom, without intervention of any man, or earthly father, the Blessed Virgin became impregnated and did conceive. Joseph was, ὡς ἐνομίζετο, in outward esteem, the father of our Saviour, (for, *Is not this*, said they, *the carpenter's son? Is not this the son of Joseph?*) the modesty of his holy mother being preserved from misprision under the shroud of wedlock, during the time that by God's order the mystery and truth of things was to be concealed from general notice,

Luke iii. 23. Matt. xiii. 55. Luke iv. 22. John vi. 42. Mark vi. 3.

SERM. XXV.

until the day of his being shewed and manifested to Israel; but God only was in truth his Father, his incarnation being performed by the miraculous efficacy of God's Holy Spirit; upon which account (beside his eternal generation) he was also the Son of God; or, *Therefore,* said the Angel to his mother, *that holy thing which shall be born of thee, shall be called the Son of God.*

Luke i. 80. John i. 31. Luke i. 35.

The matter of fact was well known to Joseph by revelation, and to the Blessed Virgin herself by her conscience also; and by them it was attested to the holy Apostles; their attestation being seconded by the miracles of our Lord, together with all the potent arguments which confirm his doctrine: nor do we find, that even the adversaries of our Lord did ever offer to impeach his parents of imposture, or did anywise trouble them about this report coming from them. And it is so clearly and fully affirmed in the Gospels, that it is prodigiously strange that here have been lately some (called Josephites[a]) who have questioned it, upon weak pretences of discourse; whom we cannot otherwise consider, than as intolerably audacious perverters of Scripture, or subverters of its authority and use; for surely nothing there can be deemed certain, if this point is not. The fact, therefore, we must take for granted; and, for our further instruction about it, we shall consider three particulars; the manner of it, the reasons for it, the practical use whereto it may be applied.

1 The manner of that operation, whereby the Holy Ghost did effect the human generation of

[a] Apud Episcopium [Instit. Theol. Lib. IV. cap. 10. Opp. Theol. Tom. I. p. 421.]

SERM. XXV.

Luke i. 35.

our Lord, is by the Archangel Gabriel expressed to be from the supervention of the Holy Ghost, and the Divine power overshadowing the Blessed Virgin; the which words being of so general interpretation, and as to precise meaning so little intelligible by us, may well serve to bound our curiosity, and to check further inquiry. Some, indeed, (as the followers of Valentinus and Apollinarius, of old; as Menno, Servetus, and others, of late), have been so bold, as to determine, that the Holy Ghost did bring from heaven a body, which he did convey into the Blessed Virgin; or that our Saviour's flesh was formed of a Divine seed, from the substance of God himself; or that in his conception the Holy Ghost did create and impart somewhat of matter; but it is enough to say, that these are rash and groundless conceits; the holy Fathers, having weighed and discussed such imaginations, to prevent dangerous or misbecoming thoughts and speeches, about a point of so sacred nature, more soberly do teach, that our Saviour was conceived by the Holy Spirit, not σπερματικῶς, *seminally;* but δημιουργικῶς, *operatively;* οὐ διὰ συνουσίας, *not by copulation;* but διὰ δυνάμεως, *by power*[b]; not *de substantia Spiritus Sancti, of the substance of the Holy Ghost;* but *de potentia, by the virtue of it*[c]; and further than this, say they[d], *Generationem*

[b] S. Joan. Damasc. De Fide Orthod. III. 2. [Opp. Tom. I. p. 205 A.] Just. Mart. [Apol. I. Opp. p. 65 D.]

[c] Aug. de Temp. Serm. VI. [Serm. CCXXXIV. Opp. Tom. V. col. 385 G. Christus enim non de substantia Spiritus Sancti, sed de potentia.]

[d] P. Leo. I. in Nat. Serm. IX. [In Christo Jesu Filio Dei non solum ad divinam essentiam, sed etiam ad humanam spectat naturam, quod dictum est per Prophetam: *Generationem ejus quis enarrabit?*—Opp. Tom. I. col. 102.]

SERM. XXV.

ejus quis enarrabit? Who can declare his generation, or exactly describe the manner of a performance so very wonderful and sublime; to the which no experience doth furnish any event like or comparable? When therefore it is said, that the conception, or generation, was ἐκ Πνεύματος ἁγίου, *of the Holy Ghost,* the preposition ἐκ is to be taken for the same with ὑπό, or διά, (as it is very commonly used), denoting, not matter, out of which, but efficiency, by which the effect was derived. But, Isai. liii. 8.

2 Why was our Saviour conceived by the Holy Ghost? Divers reasons for it may be assigned.

(1) It was needful for assuring the Divinity of our Saviour, or his being the eternal Son of God. That the Messias, the Redeemer of the world, should be the Son of God was necessary, according to the purpose of God, the ancient predictions, the general opinions and expectations of God's people (often implied in the Gospels); accordingly, such he was, as the coeternal Word in his Divine nature; but it was requisite, that he should also be such according to his human nature; that by his extraordinary generation, as man, his other more sublime generation (so much transcending human conceit) might be more credible, and the world might be convinced of his Divinity; for men hardly would have been capable to believe him more than a man, whom they saw born in the common way of men: *Is not this the son of Joseph?* was an argument which they urged against him, when he spake about his descent from heaven, and caused them to admire, when they observed the

Ps. ii. 7, 12. 1 Chron. xxii. 10. 2 Sam. vii. 13, 14. Ps. lxxx. 17. John i. 34, 49; xi. 27; vi. 69. Matt. xvi. 16. Mark xiv. 61. Matt. xxvi. 63. John vi. 42. Matt. xiii. 55. Luke iv. 22.

SERM. XXV.

power of his miracles, and the wisdom of his discourse; but easily might they be induced to admit a mystery, which was countenanced by so grand a miracle, as the birth of a child, by the Divine power, without a father.

(2) This was the most fit way of accomplishing that so necessary conjunction of the Divine and human nature: a work of such grandeur and glory, of such grace and goodness, was not to be achieved by any other agent than by him, who is the substantial virtue and love of God; by whom we see all extraordinary and most eminent works to have been managed, to whom commonly the μεγαλεῖα Θεοῦ, the majestic and magnificent things of God are ascribed; for in the creation of the world, it was the Spirit of God which moved upon the waters, forming things, and impregnating them with all kinds of life and vigour natural; he it is, to whom those signal works of Providence, the revelation of Divine truth, the prediction of future events, the performance of miracles, the renovation of men's minds, and reformation of their manners, in a peculiar manner are attributed; so likewise to him this incomparably supernatural, glorious, and important act was most properly due.

Acts ii. 11.

Gen. i. 2.

(3) It being necessary, that our Saviour should be consecrated to his great functions, and perfectly sanctified in his person, as man; and those performances (according to the mystical economy of things among the Divine persons) being appropriated to the Holy Ghost, the natural spring of all derived sanctity; his efficacy must needs intervene to this purpose: if Jeremiah, St John Baptist, and St Paul (persons designed for offices and employ-

Jer. i. 5. Luke i. 15. Gal. i. 15.

ments in dignity, in consequence so far inferior), were sanctified, and separated by the Holy Ghost from their mother's womb; in how more excellent kind and degree was it requisite, that he should be sanctified thereby, who was sent into the world to redeem and purify it from all filth and fault? According to that saying of our Lord, *Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?* whereas the style of Gods was given to persons devoted to far meaner services. SERM. XXV. John x. 36.

(4) It was needful, that the human nature, which God did vouchsafe so highly to advance, by assuming it to a personal conjunction and union with himself, should be clear from all stain and pollution[c], such as, in ordinary propagation, doth adhere to our sinful flesh and corrupt nature; that he, whom God even as man would so dearly love and so entirely be pleased with, should be void of the least inclination to iniquity or impurity; for, as the Psalmist telleth us, *God is not a God that hath pleasure in wickedness, neither shall evil dwell with him;* he is of purer eyes than to behold evil, and cannot so much as look upon iniquity; how then would he receive any defiled thing into so near an union, into so dear a regard, into so full a complacence? He, therefore, was to be thoroughly sanctified; and thence it was needful, that his humanity should issue from the fountain of holiness, God's most holy Spirit. Rom. viii. 3. Ps. v. 4. Hab. i. 13.

(5) It in like manner was necessary, that he

[c] Futurum hominum Salvatorem talis ortus decebat, qui et in se haberet humanæ substantiæ naturam, et humanæ carnis inquinamenta nesciret.—P. Leo. I. in Nativ. Serm. II. [Opp. Tom. I. col. 69.]

SERM. XXV.

who was ordained to appease God's displeasure, and fully to reconcile him toward us, to expiate all our offences, thoroughly to redeem mankind from the guilt and from the power of sin; who with absolute authority was to teach, to exemplify, to command all righteousness, should himself know no sin: *Such an High Priest*, as the Apostle saith, *became us, who was holy, harmless, undefiled, separate from sinners; who had no need first to offer up sacrifices for his own sins:* the sacrifice expiatory for our offences was to be a lamb without blemish and without spot: whence he was to be fully sanctified; and to become τὸ ἅγιον, *That holy thing* (absolutely), as he was termed by the celestial messenger: whence from the source of sanctity, the Holy Ghost, whose proper name doth import holiness, whose proper work it is to sanctify, he was to derive a perfect sanctity and purity in his sacred conception.

2 Cor. v. 21. Heb. vii. 26, 27. 1 Pet. i. 19. Luke i. 35.

(6) We may add, as an observable point, the analogy, or apposite resemblance thereof, between the conception of our Saviour for us, and his formation in us; his natural generation and the spiritual regeneration of Christians; his becoming our brother in the flesh, and our being made his brethren in the Spirit; both being effected by the same agent: as Christ was made true man, and partaker of our nature, so we become true Christians, and consorts of the Divine nature, θείας κοινωνοὶ φύσεως, by the operation of the same Divine Spirit: as he by the dispensation of God, so we by his grace are born, *Not by blood, nor by the will of the flesh, nor by the will of man, but of God:* hence doth accrue a new relation, and we become his

Gal. iv. 19. 2 Pet. i. 4 Eph. i. 10. John i. 13.

brethren, not only as he was made like to us, but also as we become like to him; and are begotten of God, by the same heavenly virtue, the same incorruptible seed. 1 Pet. i. 23. 1 John iii. 9.

It may, indeed, be an admonition to us, to labour after this spiritual conception, which will render us conformable to our Lord, and far more truly allied to him, than even his partaking our nature hath done; and, indeed, without that spiritual one, this carnal alliance will not signify any thing of benefit to us; it will little profit us, that he was born in the flesh, if we are not born of the Spirit; without which generation we cannot enter into the kingdom of God. 2 Cor. v. 16. John iii. 3, 5.

(7) The proper application of this point is to engage us on a thankful adoration of the Divine goodness and wisdom; so fully, so fitly carrying on that infinitely gracious work of our redemption; all the Divine Persons of the Blessed Trinity in a particular manner conspiring, as in the designation, so in the execution thereof; the Father mercifully destinating and sending his Son; the Son willingly and gladly condescending to come; the Holy Ghost effectually bringing him into the world; to which Blessed Trinity, therefore, we should render all humble reverence and hearty praise: and so much for the first particular observed in the text.

III. The next is, the concurrence of the Blessed Virgin Mary to our Lord's generation; *That which is conceived* (or *generated*) *in her*, τὸ ἐν αὐτῇ γεννηθέν.

The being generated (τὸ γεννᾶσθαι, here) we may suppose to respect or to express his whole human generation, with the parts and progress thereof; implying on the Virgin's part all that she as a

SERM. XXV.

mother did confer thereto; wherein therefore are comprehended the following particulars:

(1) His conception of her substance, whence he is called the fruit of her womb; and a rod (that is, a branch, or twig) sprouting from the stem of Jesse; and, *Behold,* saith the Angel, *thou shalt conceive in thy womb,* συλλήψῃ ἐν γαστρί.

Isai. xi. 1. Luke i. 31;

(2) The nutrition, accretion, and entire conformation of his body, out of her blood and substance; whence her womb is said to bear him (*Blessed is the womb that bare thee*), to have been gravidated, (ἔγκυος) or great with child; the which as it grew did swell her womb visibly; so that, *She was found,* or observed by apparent signs, *to be with child* of him, εὑρέθη ἐν γαστρὶ ἔχουσα, or to have him in her womb.

xi. 27; ii. 5. Matt. i. 18.

(3) His nativity itself, or exclusion into the open world; which is thus expressed by the Evangelist; *The days were accomplished that she should be delivered, and she brought forth her firstborn son.*

Luke ii. 6, 7;

Whatever, therefore, any mother doth confer to the entire production of a child, is to be attributed to the Blessed Virgin; whence she was truly and properly *The mother of our Lord,* and is accordingly often so called in the Gospels; whence also she hath been in the Church defined to be and commonly styled Θεοτόκος, the bearer and mother of God; that is of him who is God; that term asserting the Divinity of Christ and the unity of his person, against Nestorius and his partisans; who said, that the Virgin was not properly Θεοτόκος, but Χριστοτόκος[f]; and that he who was born, was

i. 43.

[f] Nest. Epist. ad Cyrill. in Conc. Eph. [Bin. Conc. Tom. II. p 168 c]

not God, but ἄνθρωπος θεοφόρος[8], *a man carrying God,* or *Divinity,* in him. SERM. XXV.

Now for our instruction and use we may resolve the word her into three respects distinctly considerable; he was born of her, a Woman; he was born of her, a Virgin; he was born of her, Mary; each of which respects is pregnant with matter observable: he was born of a Woman, that was highly needful to be; of a Virgin, that was very requisite; of Mary, that doth involve divers circumstances of importance.

1 Our Saviour was born of a woman.

The Valentinian heretics of old did opine, that he was only born through a woman, or did merely pass through her, as liquor doth pass through a vessel; but that is a great error; for he was born in her, and of her; in our text it is, ἐν αὐτῇ γεννηθέν, *generated in her;* which in sound expresseth no more, than her containing him when conceived, but according to the force of the Hebrew particle בְּ (*be*) answering to ἐν here, is apt to signify more; and must be taken to do so in conformity to parallel expressions; as that of St Paul, *God sent forth his Son born,* ἐκ γυναικὸς, *of a woman;* and that of St Luke, (in the best copies, followed by our English translators,) τὸ γεννώμενον ἅγιον ἐκ σου, *The holy thing that is born of thee,* or *out of thee.* Gal. iv. 4. Luke i. 35.

Indeed of a woman he was born, that is, from the matter and substance of a woman: so as thereby to bear the relation of a kinsman to us, becoming consanguineous to all mankind, which *God did make of one blood;* whence, *He is not* Acts xvii. 26. Heb. ii. 11, 14. Eph. v. 30.

[8] Cyrill. Epist. ad Nest. in Conc. Eph. [Bin. Conc. Tom. II. p. 162 A.]

SERM. XXV.

ashamed to call us brethren, and alloweth us to be of his flesh and of his bones.

We may easily conceive, that God could immediately have created a nature in kind and properties like to ours, and have assumed it; but that would not have so fitly served the design of reconciling himself to us, and redeeming us; to the effecting that in the most congruous way, not only a resemblance in nature, but a cognation and proximity in blood was needful, or at least was very convenient and suitable: for our blood being tainted, our whole stock having forfeited its dignity and estate by the rebellious disloyalty of our common ancestors, it was expedient, that it should be purged and restored by the satisfactory merit and acceptable fidelity of one, who was of our race and kindred. We being to be adopted and received into God's family, it was proper that business should be transacted by intervention of a common relation; according to the discourse of St Paul, *God sent forth his Son, born of a woman, born under the law, that he might redeem those that were under the law,* (that according to the obligation undertaken by him, he performing the obedience required by the law, might redeem those who, being tied to obey the law, had yet transgressed it), ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν, *that* (it followeth) *we might receive the adoption;* that is, that we by virtue and in consequence of that birth from a woman, and of that obedience to the law performed by our brother, might be in capacity to receive the quality or state of sons to God.

Gal. iv. 4, 5.

It was likewise seemly, that the Devil, who by the weakness of a woman had seduced man from

his duty to God, had overthrown, triumphed over, and captivated God's creature, in just amends for the reparation of God's honour and our consolation, should, by the strength and faithful constancy of one proceeding from a woman, be himself defeated and debased; according to the mystical intent of that most ancient prophecy, or promise, *The seed of the woman shall break the serpent's head;* of the woman, the man is not mentioned; for, SERM. XXV. Gen. iii. 15.

2 Our Lord was born of a virgin: so it was anciently presignified and predicted; *A virgin shall conceive and bear a Son; a virgin*[h]; *Almah,* ἀπόκρυφος, (so Aquila, with respect to the derivation of the word, did render it), that is, *a recluse;* one who perhaps had seldom seen, who never had known a man. Isai. vii. 14.

This, it seemeth, was that new thing (that most strange and admirable thing) which God in the prophet Jeremiah did foreshew, that he would create in the earth, and which should then happen, when he would restore Zion, and establish a new covenant with his people; namely, *A woman shall compass a man:* a woman in a manner extraordinary, without the concourse of a male, should conceive, and enclose in her womb a man; that very man who should accomplish the great matters there predicted and promised. So it was, and so upon divers accounts it was requisite, that it should be. Jer. xxxi. 22.

For how otherwise apparently, to the sense and satisfaction of all men, could he be that which (according to ancient prophecies and common expectation, as also according to the exigency of things, and the tenor of Divine purposes) he ought to be,

[h] עַלְמָה

SERM. XXV.

both the Son of God and the Son of man, otherwise than by coming of a virgin? He must be born of a woman, that he might truly be the son of man; he must be born of a virgin, that he might be clearly the Son of God; how otherwise could there be an effectual conviction of his Divine original?

It was also decent and expedient, that the tabernacle in which God should reside and dwell, should be proper and enclosed; that the temple of the Divinity should be holy and separate; that the soil, whence holiness itself would sprout forth, should be clear and pure from all sordid mixtures[1]; that none should presume to touch the border of that holy mountain, where God so specially would manifest himself; that the lust of man should not approach that place, whence the glory of God would so illustriously shine forth.

Exod. xix. 12.

It was also most convenient for exciting due attention and regard, for begetting faith, for procuring reverence and admiration in men, that our Redeemer should enter on the world in a manner so peculiar and miraculous: for who that heareth of such an event, can forbear to mind it, and ponder on it? who can doubt him to be the Son of God, whom by sufficient and certain attestation he learneth to have been conceived without any concurrence of man? who will not readily defer high veneration to him, who appeareth in a manner so glorious and supernatural?

3 Moreover, our Saviour was born of Mary; of that singular person determined and described

[1] Ἔπρεπε γὰρ τὸν ἐπὶ ἀφθαρσίᾳ τοῦ παντὸς ἐν τῷ ἀνθρωπίνῳ βίῳ γενόμενον, ἀπὸ τῆς ὑπηρετούσης αὐτοῦ τῇ γεννήσει τῆς ἀφθαρσίας ἄρξασθαι.—Greg. Nyss. in Christ. Nat. Oper. Tom. II. p. 776 [c].

in the Gospels; of her that was espoused to and did live with Joseph; with Joseph the carpenter; who was born in the town of Bethlehem, who lived in the city of Nazareth in Galilee; who both according to natural and legal extraction was descended in a direct lineage from king David, being, as St Luke saith, *Of the house and family of David,* ἐξ οἴκου καὶ πατριᾶς Δαβίδ, and who by consequence did lineally come from Abraham. She herself was also of the same stock and family; as may be collected from circumstances intimated in the story, and certainly may be deduced from the prophecies concerning our Saviour's stock, with the assertions implying their accomplishment.

SERM. XXV.

Luke ii. 4; i. 27;

Of Mary, therefore, by blood and progeny a princess, extracted from the most illustrious stem on earth; not only famous among men, but (which is infinitely more) especially dear to God; who yet in external condition was very mean and poor, living obscurely in cohabitation with an artisan, of a painful and not gainful trade.

As for her personal qualifications, they were excellently worthy; for in disposition of mind she was very religious and devout toward God; in the temper of her spirit, very sweet and calm, very modest, meek, and humble; such the passages occurring in the Gospels concerning her do shew her to have been; such particularly that most excellent hymn ejaculated by her (wherein we may discover a spirit ravished with the most sprightly devotion imaginable; a devotion full of ardent love, of humble thankfulness, of hearty joy, tempered with most submissive reverence) demonstrateth her to have been.

i. 46—55.

SERM. XXV.

Of a mother so related, and so qualified, our Saviour was born; both which points were requisite.

She was so related, for the declaration of God's truth, fidelity, and constancy, in accomplishing those ancient predictions and promises made to the Fathers; to Abraham, that in his seed all the families of the earth should be blessed; to David, that of the fruit of his loins God would raise up Christ to sit upon his throne; concerning whom, as by many passages in the Gospel it appeareth, God's people had a general expectation and persuasion, that he should be the Rod out of the stem of Jesse, and a Branch growing out of his roots; in whom the horn of David should bud; who should raise the tabernacle of David that was fallen, and rule over the kingdom of Jacob for ever: and that our Lord should be born at Bethlehem, that he should be called a Nazarene, were circumstances touched in the Prophets, for the verification whereof it was needful that the mother of our Lord should be thus related.

Gen. xxvi. 4; xii. 3; xviii. 18; xxii. 18. Gal. iii. 8. Acts iii. 25; ii. 30. Isai. xi. 1, 10. Rom. i. 3; xv. 12. Ps. cxxxii. 11. Rev. v. 5; xxii. 16. Amos ix. 11. Acts xv. 16. Luke i. 32. Jer. xxxiii. 15; xxiii. 5. Matt. ii. 5, 15, 21, 23.

She was also to be so duly qualified, as to her state and mind; being homely in state of life, and holy in disposition of mind; to signify, that God did not so much regard the outward pomps and appearances of this vain world, as the inward frame and temper of spirit.

It is, indeed, no small disparagement to those empty glories, which men are wont so hugely to admire, and it may be a strong inducement to a moderate esteem of them, if we consider it, that God did not choose for the mother of his Son, and Saviour of mankind, a visibly great princess, or any to appearance honourable, splendid, or weal-

thy personage; but her that was espoused to a mechanic artificer, her that was only rich in grace, and decked with interior endowments; adorned (after the garb which St Peter recommendeth to women) with the hidden man of the heart, in the incorruptible purity of a meek and quiet spirit, which in the sight of God is of great price. This is the reflection which she herself did make upon the matter; for this her soul did magnify God, because he had regarded the low estate of his handmaiden;—*He had shewed strength with his arm; he had scattered the proud in the imagination of their hearts; he had put down the mighty from their seat, and had exalted the humble and meek; he had filled the hungry with good things, and the rich he had sent empty away.* This sheweth the extreme folly of contemning the poor, to whom commonly God expresseth so special regard, who are capable of so high favours, who have so glorious consorts of their state.

1 Pet. iii. 4.

Luke i. 51, &c.

Such a person did the Son of God choose to bear himself, to bear duty unto, to confer that special favour and eminent honour upon; an honour, among all exterior honours the highest that ever was vouchsafed to any of human kind, or, indeed, to any mere creature.

I say of exterior honours; for spiritual advantages our Lord himself doth teach us in our esteem to prefer above this great privilege; they being *toto genere* superior, and placing us in a nobler relation to him than this; *Whosoever*, saith he, *shall do the will of my Father that is in heaven, the same is my brother, and sister, and mother;* the same in a more excellent manner and sublime degree is allied,

Matt. xii. 50.

SERM. XXV.

is endeared to him, than he can be upon the score of any carnal kindred: the conformity to him in our mind and affections doth render us nearer to him than any cognation of blood; the having him formed in our hearts is more considerable, than the gestation of him in the womb.

Indeed, the mother of our Lord herself, although as such she was κεχαριτωμένη, especially favoured and graced, and blessed among women; although upon that account all nations must esteem and call her blessed; although worthily she did in that respect acknowledge, that God had done μεγαλεῖα, magnificent and mighty things for her; yet really, in just esteem, to have Christ born in her soul, to have participated of his divine grace and presence in her heart, the Holy Ghost having produced a spiritual birth of holy dispositions in her, was a nobler honour and a truer happiness than that; *Neither would it,* as St Chysostom saith, *have been anywise profitable to her, if she had not been virtuous, to bear Christ in her womb, or to bring forth that admirable birth*[k]; this our Saviour plainly declared, when as a good woman, transported by the ravishing excellency of his discourse, did cry out, *Blessed is the womb that bare thee,* he thence took occasion to say, *Yea, rather, blessed are they that hear the word of God, and keep it.*

Luke i. 28, 48, 49;

xi. 27, 28.

We might also here further observe, that our Saviour upon other good accounts willingly did choose so mean a parentage; namely,

That he thence might have readier opportunity

[k] Οὐδὲ τὸ κυοφορῆσαι τὸν Χριστὸν, καὶ τὸν θαυμαστὸν ἐκεῖνον τόκον τεκεῖν, ἔχει τι κέρδος, ἀρετῆς οὐκ οὔσης.—In Matt. Hom. XLIV. [Opp. Tom. II. p. 287.]

to undergo and taste the greatest inconveniences and hardships incident to our nature, thereby more fully meriting and suffering for us.

That he might have occasion to exemplify the most difficult virtues and duties, (humility, meekness, patience, contentedness,) shewing us how we should virtuously comport with the lowest state; how we should cheerfully sustain wants, labours, pains, and disgraces; how we should contentedly be destitute of all the glories, riches, and pleasures of this world.

That also the Divine power and glory might appear more conspicuously through his worldly state of impotency and baseness.

That he might insinuate the nature of his kingdom, not to consist in secular pomp and puissance, but in spiritual power over the hearts of men.

That he might discover wherein our happiness doth consist; how little anything, which is high in vulgar esteem of men, is an ingredient thereof: and what is the true grandeur of a man; not his outward garb and retinue, but his inward virtue and goodness.

Finally, this relation of the Blessed Virgin to our Lord, as it should beget a precious esteem and honourable memory of her, (for let that mouth be cursed which will not call her blessed, let the name of him be branded with everlasting reproach of folly, who will not prefer her in dignity before any queen or empress,) so it should not serve to breed in us fond opinions, or to ground superstitious practices in regard to her, as it hath happened to do among divers sorts of Christians; especially among the adherents to Rome. For,

SERM. XXV.

They (out of a wanton mind, but in effect profanely and sacrilegiously) have attributed to her divers swelling and vain names, divers scandalously unsavoury, some hideously blasphemous titles and elogies, as alluding to, so intrenching upon, the incommunicable prerogatives of God Almighty and of our Blessed Saviour; such as *The Queen of Heaven, The Health of the World, The Mother of Mercies, The Spouse of God, Our Lady,* (as if, beside our *unus Dominus*, there were *una Domina* in the Church, forgotten by St Paul,) with the like.

Eph. iv. 5. 1 Cor. viii. 6.

They ascribe to her the most sublime attributes of God, together with his most peculiar actions of providence and protection over us, yea of redemption itself.

They yield acts of religious veneration (prayer and praise) to her, and those in a very high manner and strain; professing not only to serve her religiously, (which the Holy Scripture chargeth us to do in regard to God, and him only,) but ὑπερδουλεύειν, to do more than serve her, or to serve her with exceeding devotion.

Who commonly do at the end of their works join, *Praise be to God and to the Blessed Virgin*[1]; as if she were to share with God in the glory and gratitude due for blessing or success upon our performances.

All this they do, without any plain reason, any plausible authority, any ancient example, yea manifestly enough against the best reason, the commands of God, the doctrine and practice of the primitive Church, all which do conspire in appropriating religious adoration to God alone; neither

[1] Laus Deo et B. Virgini.

the Holy Scripture nor the first Fathers excepting the Blessed Virgin from the general rule, or taking notice of her as an object of our worship, but nipping the first essays of such a superstition in the Collyridians. SERM. XXV.

Such groundless and foolish conceits, such dangerous and impious practices, we should carefully beware; the which, as they much derogate from God's honour, and prejudice his service, and thwart his commands, so they, indeed, do rather greatly discredit, injure, and abuse the Blessed Virgin (making her name accessory to such enormous scandals,) than they do bring any honour, or do any right to her; whose greater honour it was, in truth, to be a meek and humble servant, than to be the mother of her Lord and Saviour. And I doubt not, but, εἴ τις αἴσθησις, if she from her seat of bliss doth behold these perverse services, or absurd flatteries of her, she with holy regret and disdain doth distaste, loathe, disdain, and reject them*; with a *Non nobis Domine;* and with the Angel in the Apocalyse, ὅρα μή. It is the chief and truest honour we can do her, to esteem her great modesty and humility, to imitate her piety and grace, after her pattern conscientiously to reverence and obey her Son; unto whom therefore let us with hearty thankfulness render all glory and praise. *Amen.*

Rev. xix. 10; xxii. 9. Acts x. 26; xiv. 14, 15.

* O Blessed Virgin, (and cursed be that mouth, which will not call thee Blessed; let him bear the eternal reproach of folly, who will not avow thee to have had a greater honour than ever woman had, beyond being an empress,) yet εἴ τις αἴσθησις, if thou hast any sense of what is done here, how dost thou disdain such absurd flatterers.—MS.

SERMON XXVI.

THE CRUCIFIXION OF CHRIST.

1 Cor. I. 23.

But we preach Christ crucified[a].

SERM. XXVI.

1 Cor. i. 18.

THE doctrine of the Gospel is called *The word of the cross*, ὁ λόγος ὁ τοῦ σταυροῦ; that is, a report concerning our Lord's crucifixion, together with the declaration of the ends, effects, and uses of it; this being a special and main point therein, whereto all the rest are closely allied, and whereon the whole method of our salvation dependeth; a point, which, (as St Paul in this and in several other places doth acquaint us,) of all others, did find the hardest entertainment among all sorts of people, to whom it was addressed; few auditors being disposed to swallow it, or able to digest it. The Jews were much offended, that one who suffered by their hands in so vile and wretched a manner should be propounded to them as their Messias and King; the same who, according to their opinions and hopes, (grounded on their ancient prophecies plausibly interpreted, and on their constant traditions,) was destined to restore them from their afflicted condition, and to rear them into a high state of prosperity. The Pagans took it for an extravagantly foolish conceit, that a person of so mean a quality and so miserable a fortune,

[a] Τὸν ἐσταυρωμένον, *who was crucified.*

SERM. XXVI.

should be such as was told them, the Son of God, and Lord of all things, the author of happiness, and the object of highest adoration to all men[b]; very absurd and abominable this proposition did generally seem to the carnal and worldly prejudices of men, who little could understand, and less would consider the sublime design thereof; but to those who (being endued with a meek heart, and enlighted by divine grace) did rightly apprehend and duly weigh it, it did afford great satisfaction and comfort; it had on them a most effectual and beneficial influence; proving indeed unto them *The power of God to salvation;* as raising in them strong hopes of salvation, and engaging them in a practice conducible thereto. Upon this point therefore our Lord's ambassadors, the holy Apostles, in their preaching chiefly did insist, declaring the great ends and excellent fruits of our Blessed Saviour's crucifixion; according to

1 Cor. i. 18. Rom. i. 16.

[b] Celsus apud Orig. con. Cels. Lib. II. p. 83. [Πῶς δ' οὐκ ἀντικρὺς ψεῦδος τὸ ὑπὸ τοῦ παρὰ τῷ Κέλσῳ Ἰουδαίου λεγόμενον, ὅτι "Μηδένα πείσας μέχρι ἔζη, ὅτι (ὄγε) μηδὲ τοὺς ἑαυτοῦ μαθητὰς, ἐκολάσθη καὶ τοιαῦτα ὑπέμεινε;"] Lib. VII. p. 368. [Τὸν δὲ βίῳ μὲν ἐπιρρητοτάτῳ, θανάτῳ δὲ οἰκτίστῳ χρησάμενον, Θεὸν τίθεσθε.]

Porphyrius apud Aug. de Civ. Dei, X. 28. [Opp. Tom. VII. col. 263 C.] [Hunc autem Christum esse non credis; contemnis enim eum propter corpus ex femina acceptum, et propter crucis opprobrium.]

Jul. Imp. apud Cyrill. con. Jul. Opp. Tom. VI. p. 194 C. [Εἶτα ὦ δυστυχεῖς ἄνθρωποι—τὸ τοῦ σταυροῦ προσκυνεῖτε ξύλον, εἰκόνας αὐτοῦ σκιαγραφοῦντες ἐν τῷ μετώπῳ καὶ πρὸ τῶν οἰκημάτων ἐγγράφοντες, ἆρ' ἀξίως ἄν τις συνετωτέρους ὑμῶν μισήσειεν, ἢ τοὺς ἀφρονεστέρους ἐλεήσειεν, οἱ κατακολουθοῦντες ὑμῖν εἰς τοῦτο ἦλθον ὀλέθρου, ὥστε τοὺς αἰωνίους ἀφέντες θεοὺς ἐπὶ τῶν Ἰουδαίων μεταβῆναι νεκρόν.]

Tryphon apud Just. Mart. [Opp. p. 197 A, B.] [Εἰ δὲ καὶ ἀτίμως οὕτως σταυρωθῆναι τὸν Χριστὸν, ἀποροῦμεν· ἐπικατάρατος γὰρ ὁ σταυρούμενος ἐν τῷ νόμῳ λέγεται εἶναι. ὥστε πρὸς τοῦτο ἀκμὴν δυσπείστως ἔχω. παθητὸν μὲν τὸν Χριστὸν ὅτι αἱ γραφαὶ κηρύσσουσι φανερόν ἐστιν· εἰ δὲ διὰ τοῦ ἐν τῷ νόμῳ κεκατηραμένου πάθους, βουλόμεθα μαθεῖν, εἰ ἔχεις καὶ περὶ τούτου ἀποδεῖξαι.]

SERM. XXVI.

that of St Paul, *I determined to know nothing among you, save Christ, and him crucified.*

1 Cor. ii. 2.

It is therefore questionless a most profitable, and ever (especially now, when our Lord's passion is by the Church solemnly commemorated) very seasonable subject of our meditation; apt to excite good thoughts, good affections, and good resolutions in us; and as such, I mean now to recommend and apply it; endeavouring to assist your meditation by suggesting some remarkable particulars concerning it; and in my discourse I shall not so much generally consider the death and passion of our Lord, as the particular manner and kind thereof[c], by crucifixion*; the which we may contemplate, as qualified with divers notable adjuncts; namely,

I. As a suffering in appearance criminal.

II. As most bitter and painful.

III. As most ignominious and shameful.

IV. As agreeable and advantageous to the intents of his passion.

V. As completory of ancient presignifications and predictions.

[c] Tryphon the Jew, in Justin Martyr, doth confess, that Christ, according to the prophecies of Holy Scripture, was to suffer; but it did offend him that he should suffer in this kind.—Ut supra.

* The meaning of the word, and the manner of that event, which is signified thereby, you do, I may presume, well know; to wit, that our Lord was affixed to a cross, that is to a kind of *patibulum* or gibbet, mainly consisting of two beams, or pieces of wood, one erect, to which the length of his body was applied, and fastened by nails; the other transverse, to which his arms being stretched out, his hands were also nailed: such was the manner of his crucifixion.—MS.

SERM. XXVI.

VI. As apt to excite devotion in us, and to enforce on us the practice of our duty.

I. Let us consider it as a suffering in appearance criminal; or a seeming execution of justice upon our Lord as a malefactor; *He was,* as the Prophet foretold, *numbered among the transgressors;* and, *God,* saith St Paul, *made him sin for us, who knew no sin;* that is, God ordered him to be dealt with as an exceedingly sinful or criminous person, who in himself was perfectly innocent, and void of the least tendency to any fault; so in effect it was, that he was impeached of the highest crimes, not only as a violator of the Divine law, in breaking the sabbath, in keeping bad company, and holding an over-free conversation; but as an impostor, deluding and seducing the people; as a blasphemer, assuming to himself the properties and prerogatives of God; as a seditious and rebellious person, perverting the nation, forbidding the payments of tribute to Cæsar, usurping royal authority, and pretending to be Christ a King; in general, a κακοποιὸς, *a malefactor,* or one guilty of notable crimes; so his prosecutors (in the Gospel) did affirm; *If,* said they to Pilate, *he were not a malefactor, we should not have delivered him up to thee:* as such he was represented and arraigned; and that, although by a sentence wrested from the judge against his conscience, by the malicious importunity of his accusers, he was condemned, and in pretence suffered as such, is clear, and admitted by all.

Isai. liii. 12. 2 Cor. v. 21. John v. 18; x. 32; vii. 12. Luke xxiii. 2. Matt. xxvii. 63. John xviii. 30.

Now, whereas any death or passion of our Lord (as being in itself infinitely valuable, and most precious in the sight of God) might have been sufficient toward the accomplishing the general

SERM. XXVI.

designs of his passion, the expiation of our guilt, the appeasement of God's wrath, the satisfaction of divine justice; it might be inquired, why God should so expose him, and why he should choose to suffer under this odious and ugly character: to satisfy this demand, and that we may the more admire the wisdom and goodness of God in this great dispensation, divers reasons may be assigned, which are intimated in Holy Scripture, or bear a conformity to its doctrine, why it was so ordered. For,

1 As our Saviour freely did undertake a life of greatest meanness and hardship, so upon the like accounts he might be pleased to undergo a death, of all most bitter and uncomfortable; there is nothing to man's nature (especially to honest and ingenuous nature, wherein natural modesty is not extinct) more abominable than such a death: God for good purposes hath planted in our constitution a lively sense of disgrace; and of all disgraces that which proceedeth from an imputation of heinous crimes is most disgustful and pungent; and being conscious of our innocence, doth increase the smart; and to reflect upon ourselves dying under it, or leaving the world with an indelible stain upon our name and memory, is yet more grievous; even to languish by degrees, enduring the torments of a long, however sharp disease, would, to any ingenuous person, be far more eligible, than in this manner (of being reputed and treated as a villain) to find a quick and easy dispatch; some touch of which resentment we may conceive breaking forth in our Lord, and somewhat of man's nature discovering itself in that question; *Be ye come out, as against a thief, with swords and staves?* He did, it seems, as a man,

Luke xxii. 52. Matt. xxvi. 55.

loathe to be prosecuted as a thief; yet he willingly chose it; as he purposely did embrace other the worst of distasteful things belonging to our nature, and incident to that lowly condition, into which he did put himself, (not only being made in the likeness of man, but taking the form of a servant;) to endure want, and to fare hardly; to be slighted, envied, hated, scorned, and reproached, through the whole course of his life. Had he died in any other way, he had not been so complete a sufferer, nor had tasted the worst of what men can and do endure; there had been a comfort in seeming innocent, which had impaired the perfection of his undertaking. Often was he in danger of death, both from the close machinations, and from the open violences of those who maligned him; but he industriously declined a death so easy, and so honourable, if I may so speak; it not being so disgraceful to fall by private malice, or by sudden rage, as by the solemn and deliberate proceeding of persons in public authority and great credit.

Phil. ii. 7.

John v. 18; viii. 37, 40, 59; vii. 1, 19, 25; x. 31, 39.

This kind of death he did foresee, and plainly with satisfaction did aim at; he (as we have it related in the Gospels) did shew his disciples, that it was incumbent upon him, (by God's appointment, and his own choice,) ὅτι δεῖ αὐτὸν πολλὰ παθεῖν, *That he ought to suffer many things; to be reprobated by the chief priests, elders, and scribes; to be vilified by them; to be condemned, and delivered up to the Gentiles,* εἰς τὸ ἐμπαῖξαι, *to be mocked, and scourged, and crucified;* as a most flagitious slave.

Matt. xvi. 21. Luke ix. 22. Mark ix. 12. Matt. xx. 19.

Thus would our Saviour, in conformity to all the rest of his voluntary afflictions, and for a consummation of them, not only suffer in his body

SERM. XXVI.

by sore bruises and wounds, in his soul by the bitterest sorrows and agonies; but in his name also and reputation by the foulest scandals; undergoing as well all the infamy, as the infirmity which did belong unto us, or could befall us; thus meaning by all means to express his charity, and exercise his compassion toward us; thus advancing his merit, and yielding the utmost satisfaction to justice in our behalf. Again,

2 Death passing on him as a malefactor by public judgment, did best suit to the nature of his undertaking, was most congruous to his design in suffering, did most aptly represent what he was doing, and imply the reason of his performance. We all were guilty in a most high degree; we deserved an exemplary condemnation; the sharpest pain, together with the greatest shame, was due to us, for our unworthy offending our most great and our most good Lord and Maker; he did undertake in our stead to bear all this, and fully to satisfy for us; he therefore underwent the like judgment and punishment, being reputed, being termed, being treated as we should have been, in quality of a notorious malefactor, as we in truth are. What we really had acted in dishonouring and usurping upon God, in disordering and troubling the world, in deceiving and perverting others, (by our negligent mistakes and our presumptuous miscarriages; by our evil practices and contagious examples,) that was imputed to him, and avenged on him; *All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon him the iniquities of us all;* he therefore did not only sustain an equivalent

Isai. liii. 6.

punishment, but in a sort did bear an equal blame with us before God and man. Further,

3 Seeing it was determined that our Lord should die for us, and that not in a natural but violent manner, so as perfectly to satisfy God's justice, to vindicate his honour, and to evidence his indignation against our sins; it was most fit that he should perform it in that way, wherein God's right is most nearly concerned, and his providence most discernible; wherein it should be most apparent, that God did exact and inflict punishment on him, that he did yield unto it, and submissively undergo it. *All judgment,* as Moses said in his charge, *is God's;* or is administered in his name, by authority derived from him; all magistrates being his officers and instruments, by whom he governeth and ordereth the world, his kingdom; whence that which is done in way of formal judgment by persons in authority, God himself may be supposed in a more special and immediate manner to execute it, as being done by his commission, in his stead, on his behalf; with his peculiar superintendence and guidance: it was therefore in our Saviour a signal act of submission to God's authority and justice, becoming the person which he sustained, of our proxy and Redeemer, to undergo such a judgment, and such a punishment; whereby he received a doom, as it were, from God's own mouth, uttered by his ministers; and bare the stroke of justice from God's hand, represented by his instruments; wherefore very seasonably and pertinently did he reply to Pilate, avowing his authority under God in those words, *Thou hadst no power over me,* or, κατ' ἐμοῦ, *against*

Deut. i. 17. 2 Chron. xix. 6.

John xix. 11.

SERM. XXVI.

me, except it were given thee from above; implying it was in regard to that originally supreme authority of God his Father, and to his particular appointment upon that occasion, that our Saviour did then freely subject himself to those inferior and subordinate powers, as to the proper ministers of Divine justice. Had he suffered in any other way, by any private malice or passion of men, God's special providence in that case had been less visible, and Christ's obedience not so remarkable; and if he must die by public hands, it must be as a criminal, under a pretence of guilt and demerit; there must be a formal process, how full soever of mockery and outrage; there must be testimonies produced, however false and groundless; there must be a sentence pronounced, although most partial and corrupt; for no man is persecuted by anthority without some colour of desert; otherwise it would cease to be public authority, and become private violence; the prosecutor then would put off the face of a magistrate, and appear as a murderer, or a thief.

4 In fine, our Saviour, perhaps, in no other way, with such advantage, could have displayed all kinds of virtue and goodness, to the honour of God, and the furtherance of our benefit, as in this: the judgment-hall, with all the passages leading him thither, and from thence to execution, attended on by guards of soldiers, among the crowds and clamours of the people, were as so many theatres, on which he had opportune convenience visibly, in the eye of the world, to act divers parts of sublimest virtue; to express his insuperable constancy in attesting truth and maintaining a

good conscience, his meekness in calmly bearing the greatest wrongs, his patience in contentedly enduring the saddest adversities; his entire resignation to the will and providence of God; his peaceable submission to the law and power of man; his admirable charity in pitying, in excusing, in obliging those, by his good wishes and earnest prayers for their pardon, who in a manner so injurious, so despiteful, so cruel, did persecute him; yea, in willingly suffering all this for their salvation: all these excellent virtues and graces, by the matter being thus ordered, were in a degree most eminent, and in a manner very conspicuous, demonstrated to the praise of God's name, and the advancement of his truth; for the settlement of our faith and hope; for an instruction and encouragement of good practice to us. Upon such considerations it might be expedient, that he should suffer in this kind as a criminal.

II. We may consider, that his suffering was most bitter and painful. We may easily imagine, what acerbity of pain must be endured by our Lord, in his tender limbs being stretched forth, racked, and tentered, and continuing a good time in such a posture; by the piercing his hands and his feet, parts exquisitely sensible, with sharp nails, (so that, as it is said of Joseph, *The iron entered into his soul*); by abiding exposed to the injuries of sun scorching, wind beating upon, weather searching his grievous wounds and sores: such a pain it was, and that no stupifying, no transient pain, but a pain very acute, and withal lingering: for we see that he, and those who suffered with him, had both presence of mind and time to discourse; even

Psal. cv. 18. O. T.

SERM. XXVI.

six long hours did he continue under such torture, sustaining in each minute of them beyond the pangs of an ordinary death. But as the case was so hard and sad, so the reason thereof was great, and the fruit answerably excellent; our Saviour did embrace such a passion, that in being thus ready to endure the most grievous smarts for us, he might demonstrate the vehemence of his love; that he might signify the heinousness of our sins, which deserved, that from such a Person so heavy punishment should be exacted; that he might appear to yield a valuable compensation for those everlasting tortures which we should have endured; that he might thoroughly exemplify the hardest duties of obedience and patience. Further,

Mark xv. 25, 34.

III. We may consider this sort of punishment, as most sharp and afflictive, so most vile and shameful; being proper to the basest condition of the worst men, and unworthy, as Lactantius[d] saith, of a freeman, however nocent or guilty. It was *servile supplicium*, a punishment never by the Romans, under whose law our Lord suffered, legally inflicted upon freemen, but only upon slaves, that is, upon people scarce regarded as men, having in a sort forfeited or lost themselves; and among the Jews likewise, that execution which most approached thereto, and in part agreed with it, (for they had no so inhuman punishment appointed by their law), hanging up the dead bodies of some who had been executed, was deemed most infamous and execrable; for, *Cursed*, said the Law, *is every one that hangeth upon a tree;*

Deut. xxi. 23. Gal. iii. 13.

[d] Quod etiam homine libero, quamvis nocente, videatur indignum.—Lact. Instit. IV. 26.

SERM. XXVI.

cursed, that is, devoted to reproach and malediction; accursed of God, it is in the Hebrew; that is, seeming to be deserted by God[e], or to be exposed to affliction by his special order.

Indeed, according to course of things, to be raised on high, and for continuance of time to be objected to the view of all that pass by in that calamitous posture, doth breed ill suspicion, doth provoke censure, doth invite contempt, scorn, and obloquy; doth naturally draw forth language of derision, despite, and detestation, especially from the inconsiderate, rude, and hard-hearted vulgar; which commonly doth think, speak, deal with men according to event and appearance, (—*Sequitur fortunam, ut semper, et odit damnatos*[f]), whence θεατρίζεσθαι, *to be made a gazing-stock*, or object of reproach to the multitude, is accounted by the Apostle as an aggravation of the hardships endured by the primitive Christians: and thus in the highest degree did it happen to our Lord; for we read that the people did in that condition mock, jeer, and revile him; ἐξεμυκτήριζον, ἐνέπαιζον, ἐβλασφήμουν; they drew up their noses, they shot out their lips, they shaked their heads at him; verifying that prediction in the Psalm, *I am a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted in the Lord, that he would deliver him: let him deliver him, seeing he delighted in him:* in this case, the same persons who formerly admired his glorious works, who had

Heb. x. 33.

Luke xxiii. 35, 36. Matt. xxvii. 39, &c. Ps. xxii. 6, 7, 8.

[e] Τοῦτο γὰρ μόνον τῆς τελευτῆς τὸ εἶδος ὑπὸ ἀρὰν ἔκειτο.—Chrys. Orat. LXI. Opp. Tom. VI. [p. 631.]

[f] [Juv. Sat. X. 73.]

SERM. XXVI.

been ravished with his excellent discourses, who had followed and favoured him so earnestly, who had blessed and magnified him (for, *He*, saith St Luke, *did teach in their synagogues*, δοξαζόμενος ὑπὸ πάντων, *being glorified by all*), even those very men did then behold him with pitiless scorn and despite; εἱστήκει ὁ λαὸς θεωρῶν, *The people*, saith St Luke, *stood gazing upon him*, in correspondence to that in the Prophet, *They look and stare upon me*; they looked in a scornful manner, venting contemptuous and spiteful reproaches, as we see reported in the evangelical histories.

Matt. ix. 33; xii. 23. Luke iv. 15; xxiii. 35. Ps. xxii. 17.

Thus did our Saviour endure the cross, despising the shame; despising the shame, that is, not simply disregarding or disesteeming it, as no evil, with a Stoical haughtiness, or Cynical immodesty; but not eschewing it, or not valuing it as so great an evil, that for declining it he would neglect the prosecution of his great and glorious designs. There is in man's nature an aversation and abhorrency from disgraceful abuse, no less strong than are the like antipathies to pain; whence cruel mockings and scourgings we find coupled together, as ingredients of the sore persecutions sustained by God's faithful martyrs; and generally men will more readily embrace, and more contentedly support the latter than the former; pain not so grievously affecting the lower sense, as being insolently despised doth grate on the fancy and wound the mind; for the wounds of infamy do, as the Wise Man telleth us, go down into the innermost parts of the belly, piercing the very hearts of men, and touching the soul to the quick. We need not therefore doubt, but that our Saviour (as

Heb. xii. 2; xi. 36. Prov. xviii. 8; xii. 18.

a man, endued with human passions and infirmities) was sensible of this natural evil; and that such indignity did add somewhat of bitterness and loathsomeness to his cup of affliction, especially considering that his great charity disposed him to grieve, observing men to act so very indecently, so unworthily, and so unjustly toward him; yet in consideration of the glory that would thence accrue to God, of the benefit that would redound to us, of the joy that was set before him, when he should see of the travail of his soul, and be satisfied, he did most willingly undertake and gladly undergo it: *He became,* as the Apostle saith, *a curse for us,* or was exposed to malediction and reviling; he endured the contradiction (or obloquy) of sinful men, he was despised, rejected, and disesteemed of men; he in the common apprehensions of men did seem deserted by God, according to that of the Prophet, *We did esteem him stricken, smitten of God, and afflicted;* he did himself in a manner seem to concur in that opinion, as by that woful outcry, *Lama sabachthani?* doth appear; so did he become a curse for us, *That,* as the Apostle subjoineth, *we might be redeemed from the curse of the Law,* that is, that we might be saved from that exemplary punishment due to our transgressions of the Law; with the displeasure of God appearing therein, and the disgrace before men attending it: he chose thus to make himself of no reputation, as the Apostle speaketh, being contented to be dealt with as a wretched slave and wicked miscreant, that we might be exempted not only from the torment, but also from the ignominy we had deserved; that we, together with our life, and safety,

SERM. XXVI.

Heb. xii. 2. Isai. liii. 11. Gal. iii. 13. Heb. xii. 3. Isai. liii. 3, 4. Matt. xxvii. 46. Gal. iii. 13. Phil. ii. 7.

SERM. XXVI.

and liberty, might recover even that honour which we had forfeited.

But lest any one should be tempted not sufficiently to value these sufferings of our Lord, as things not so rare, but that other men have tasted the like; or should be ready to compare them with the sufferings of other virtuous men, as Celsus did with those of Anaxarchus and Epictetus[g]; I shall by the bye interpose somewhat observable concerning them. We may then consider, that not only the infinite excellency of his person, and the perfect innocency of his life, did enhance the price of his sufferings; but some endowments peculiar to him, and some circumstances, did increase their force: he was not only, according to the frame and temper of human nature, sensibly affected with the pain and shame, and all the rest of evils apparently waiting on his passion; as God (when he did insert sense and passion in our nature, ordering objects to affect them) did intend that we should be, and as other men in like outward circumstances would have been; but in many respects beyond that ordinary rate; no man, we may suppose, could have felt such grief from them as he did; no man did ever feel any thing comparable to what he did endure; it might be truly applied to him, *Behold, and see if there be any sorrow like to my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger;* as that

Lam. i. 12.

[g] [Ἀνάξαρχον γοῦν, ὃς εἰς ὅλμον ἐμβληθεὶς, καὶ παρανομώτατα συντριβόμενος, εὖ μάλα κατρεφρόνει τῆς κολάσεως, λέγων, Πτίσσε, πτίσσε τὸν Ἀναξάρχου θύλακον, αὐτὸν γὰρ οὐ πτίσσεις—Οὐκοῦν Ἐπίκτητον; ὃς, τοῦ δεσπότου στρεβλοῦντος αὐτοῦ τὸ σκέλος, ὑπομειδιῶν ἀνεκπλήκτως ἔλεγε, Κατάσσεις· καὶ κατάξαντος, Οὐκ ἔλεγον, εἶπεν, ὅτι κατάσσεις;—Apud Orig. con. Cels. Lib. VII. pp. 367, 368.]

SERM. XXVI.

extraordinary sweating great lumps of blood may argue; as the terms expressing his affliction do intimate; for, in regard to present evils, his soul is said *to have been exceedingly sorrowful unto death,* περίλυπος ἕως θανάτου; he is said, ἀδημονεῖν, *to be in great anguish and anxiety;* and *to be in an agony,* ἐν ἀγωνίᾳ γίνεσθαι, or *pang;* in respect to mischiefs which he foresaw coming on, he is said, ταράττεσθαι τῷ πνεύματι, *to be disordered,* or *disturbed in spirit,* and ἐκθαμβεῖσθαι, *to be amazed,* or *dismayed* at them; to such excessive height of passion did the sense of incumbent evils and the prospect of impendent disasters, the apprehension of his own case and reflection upon our state, raise him: and no wonder, that such a burden, the weight of all the sins (the numberless heinous sins and abominations) which he did appropriate to himself, that ever have been, or shall be committed by mankind, lying upon his shoulders, he should feel it heavy, he should seem to crouch and groan under it; *Innumerable evils,* said he in the mystical Psalm, *have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of my head: therefore my heart faileth me.* God's indignation so dreadfully flaming out against sin might well astonish and terrify him; to stand before the mouth of hell belching out fire and brimstone upon him, to lie down in the hottest furnace of Divine vengeance, to undertake with his heart-blood to quench all the wrath of heaven and all the flames of hell, (as he did in regard to those who will not rekindle them to themselves,) might well in the heart of a man beget unconceivable and

Matt. xxvi. 37, 38. Luke xxii. 44. John xiii. 21; xii. 27. Mark xiv. 33. Ps. xl. 12.

SERM. XXVI.

unexpressible pressures of anguish; when such a Father (so infinitely good and kind to him, and whom he so dearly loved) did hide his face from him, did angrily frown on him, how could he otherwise than be sorely troubled? It is not strange, that so hearty a love, so tender a pity, contemplating our sinfulness, and sustaining our wretchedness, should be deeply affected thereby; any one of those persons, who fondly do pretend to, or vainly glory in a stupid apathy, or in a stubborn contempt of the evils incident to our nature and state, would in such a case have been utterly dejected; the most resolved philosopher would have been dashed into confusion at the sight, would have been crushed to despair under the sense of those calamities which assaulted our Lord. With the greatness of the causes, the goodness of his constitution might also conspire to augment his suffering; for surely as his complexion was most pure and delicate, his spirit most vivid and apprehensive, his affections most pliant and tractable; so accordingly should the impressions upon him be most sensible; and consequently the pains which he felt both in soul and body most sharp and afflictive. That we in like cases are not alike affected, that we do not tremble at the apprehensions of God's displeasure, that we are not affrighted with the sense of our sins, that we do not with sad horror resent our own danger or our misery, doth arise from that we have very glimmering and faint conceptions of those things, or that they do not in so clear and lively a manner strike our mind and fancy; (not appearing in their true nature and proper shape, so heinous and so hide-

ous, as they really in themselves and in their consequences are,) or because that we have but weak persuasions about them; or because we do but slightly consider them; or from that our hearts are hard and callous, our affections cold and dull, so that nothing of this nature (nothing beside gross material affairs) can easily move or melt them; or for that we have in us small love to God, and little regard to our own true welfare; for that briefly in respect to spiritual matters we are neither so wise, so serious, so sober, nor so good and ingenuous in any reasonable measure, as we ought to be: but our Saviour in all these respects was otherwise disposed; he most evidently discerned the wrath of God, the grievousness of sin, the wretchedness of man most truly, most fully, most strongly represented to his imagination and spirit; he most firmly believed, yea most certainly knew all that God's law had declared about them; he thoroughly did consider and weigh them; his heart was most soft and sensible; his affections were most quick, and easily excited by their due objects; he was full of dutiful love to God his Father and most ardently desirous of our good, bearing a more than fraternal goodwill toward us; whence it is not marvellous, that as a man, as a transcendently good man, he was so vehemently affected by those occurrences; that his imagination was so troubled, and his affections so mightily stirred by them; so that he thence truly did suffer in a manner and to a degree unconceivable; according to that ejaculation in the Greek Liturgies, Διὰ τῶν ἀγνώστων σου παθημάτων ἐλέησον ἡμᾶς, Χριστέ; *By*

SERM. XXVI.

thy unknown sufferings, O Christ, have mercy on us. But further,

IV. We may consider, that this way of suffering had in it some particular advantages conducting to the accomplishment of our Lord's principal design.

Its being very notorious, and lasting a competent time, were good advantages; for if he had been privately made away, or suddenly despatched, no such great notice would have been taken of it, nor would the matter of fact itself have been so fully proved to the confirmation of our faith, and conviction of infidelity; nor had that his excellent deportment under such bitter affliction (his most Divine patience, meekness, and charity), so illustriously shone forth: wherefore (to prevent all exceptions and excuses of unbelief, and for other collateral good purposes) Divine providence did so manage the business, that as the course of his life, so also the manner of his death should be most conspicuous and remarkable; *These things,* as St Paul told king Agrippa, *were not done in a corner;* and, *I,* said our Lord himself, *spake freely to the world, and in secret have I done nothing;* so were the proceedings of his life, not close or clancular, but frank and open; not presently hushed up, but carried on leisurely in the face of the world; that men might have the advantage to observe and examine them. And as he lived, so he died most publicly and visibly, the world being witness of his death, and so prepared to believe his resurrection, and thence ready to embrace his doctrine; according to what he did himself foretell, *I being lifted up from the earth shall draw all men*

Acts xxvi. 26.

John xviii. 20;

xii. 32.

unto me; he drew all men by so remarkable a death to take notice of it, he drew some from the wondrous consequences of it to believe on him: and, *As,* saith he again, *Moses did exalt the serpent in the wilderness, so must the Son of man be exalted:* the elevation of that mysterious serpent upon a pole did render it visible, and attracted the eyes of people toward it; whereby God's power invisibly accompanying that sacramental performance, they were cured of those mortiferous stings which they had received; so our Lord being mounted on the cross, allured the eyes of men to behold, and their hearts to close with him; whereby the heavenly virtue of God's Spirit co-operating, they become saved from those destructive sins, which by the Devil's serpentine instigations they had incurred.

SERM. XXVI.

John iii. 14.

Another advantage of this kind of suffering was, that by it the nature of that kingdom, which he intended to erect, was evidently signified; that it was not such as the carnal people did expect, an external, earthly, temporal kingdom, consisting in domination over the bodies and estates of men, dignified by outward wealth and splendour, managed by worldly power and policy, promoted by force and terror of arms, affording to men the advantages of outward safety, peace, and prosperity; but a kingdom purely spiritual, heavenly, eternal; consisting in the government of men's hearts and spirits; adorned with endowments of piety and virtue, administered by the grace and guidance of God's holy Spirit, maintained and propagated by meek instruction, by virtuous example, by hearty devotion and humble patience; rewarding its loyal subjects with spiritual joys and

Rom. xiv. 17.

SERM. XXVI.

consolations here, with endless rest and bliss hereafter; no other kingdom could he be presumed to design, who submitted to this dolorous and disgraceful way of suffering; no other exploits could he pretend to achieve by expiring on a cross, no other way could he govern who gave himself up to be managed by the will of his enemies; no other benefits would that forlorn case allow him to dispense; so that well might he then assert, *My kingdom is not of this world*, when he was going in this signal manner to demonstrate that great truth. It was a touchstone to prove men's disposition, and to discriminate the ingenuous, well-disposed, humble, and sober persons, who would entertain our Lord's heavenly doctrine with acceptance, notwithstanding these disadvantages, not being offended in him, from those perverse, vain, proud, profane people, who being scandalised at his adversity would reject him.

John xviii. 36.

Matt. xi. 6.

Another advantage was this, that by it God's special providence was discovered, and his glory illustrated in the propagation of the Gospel; for how could it be[h], that a person of so low parentage, of so mean garb, of so poor condition, who underwent so woful and despicable a kind of death, falling under the pride and spite of his adversaries, should so easily gain so general an opinion in the world (among the best, the wisest, the greatest persons), of being *The Lord of life and glory:* how, I say, could it be, that such a miracle should be effected without God's aid and special concurrence? That Herod, who from a long reign in a flourishing state, with prosperous success in his undertakings,

1 Cor. ii. 8.

[h] Vid. Chrys. Orat. LXI. Opp. Tom. VI. [p. 632]

got the name of Great; or that Vespasian, who triumphantly did ascend the imperial throne, should either of them by a few admirers of worldly vanity, seriously or in flattery, be deemed the Messias, is not so very strange: but that one who so miserably was trampled on, and treated as a wretched caitiff, should instantly conquer innumerable hearts, and from such a depth of extreme adversity should attain the sublimest pitch of glory; that the stone which the builders with so much scorn did refuse, should become the head stone of the corner, *This* (with good assurance we may say) *is the Lord's doing, and it is marvellous in our eyes.* It may well be so, and thereby the excellency of Divine power and wisdom was much glorified; by so impotent, so implausible and improbable means, accomplishing so great effects; subduing the world to his obedience, not by the active valour of an illustrious hero, but through the patient submission of a poor, abused, and oppressed person; restoring mankind to life by the death of a crucified Saviour.

SERM. XXVI.

Ps. cxviii. 22, 23.

2 Cor. iv. 7. 1 Cor. i. 27.

Again, this kind of suffering to the devout Fathers did seem many ways significant, or full of instructive and admonitive emblems; being a rich and large field for a devout fancy to range with affectionate meditation.

His posture on the cross[1] might represent unto us that large and comprehensive charity which he bare in his heart toward us, stretching forth his arms of kindness, pity, and mercy, with them, as it were, to embrace the world, receiving all mankind under the wings of his gracious protection.

It might exhibit him as earnestly wooing and

[1] Extendit in passione manus suas, &c.—Lact. Instit. IV. 26.

SERM. XXVI.

entreating us to turn unto God, accepting the reconciliation which he then was purchasing, and did then offer to us; *I have spread out my hands all the day unto a rebellious people,* said God of old, doing it then mediately and figurately by his prophets, but he did so now immediately and properly by himself; the cross being as a pulpit, from which our Lord, *God blessed for ever,* did himself in person earnestly preach the overtures of grace, did exhort to repentance, did tender the remission of sin, with action most pathetical and affecting.

Isai. lxv. 2.

Rom. ix. 5.

His ascent to the cross might set forth his discharging that high office of universal High Priest for all ages and all people; the cross being an altar, whereon he did offer up his own flesh, and pour forth his blood, as a pure and perfect sacrifice, propitiating God, and expiating the sins of mankind[k].

Lev. ix. 22. 2 Chron. iv. 1.

His elevation thither may suggest to our thoughts, that submission to God's will, suffering for truth and righteousness, the exercises of humility and patience, are conjoined with exaltation, do qualify for, and in effect procure true preferment; so that the lower we stoop in humanity, the higher we rise in favour with God, the nearer we shall approach to heaven, the surer we shall be of God's blessing, according to that aphorism of our Lord, *Whosoever humbleth himself shall be exalted.* The cross was a throne, whereon humility and patience did sit in high state and glorious majesty,

Luke xviii. 14. Matt. xxiii. 12. 1 Pet. v. 5. James iv. 10.

[k] Quod unquam sacrificium sacratius fuit, quam quod verus Pontifex altari crucis per immolationem suæ carnis imposuit?—P. Leo. I. [Epist. CXXIV. Opp. Tom. I. col. 1239.] Cf. Chrys. Orat. LXXXII. Opp. Tom. V. [p. 563]

advanced above all worldly pride and insolence; it was a great step, a sure ascent unto the celestial throne of dignity superlative; for because our Lord was obedient unto death, even the death of the cross, therefore did God far exalt him above all dignity and power in heaven and earth, as St Paul doth teach us. Phil. ii. 8, 9.

O the fallacy of human sense! O the vanity of carnal judgment! nothing ever was more auspicious or more happy than this event, which had so dismal an aspect, and provoked so contemptuous scorn in some, so grievous pity in others: the Devil thought he had done bravely, when he had by his suggestions brought the Son of God into this case; the world supposed itself highly prosperous in its attempts against him; but O how blind and foolish is malice, which then doth most hurt itself, when it triumpheth in the mischief which it doeth to others! How impotent is wickedness, which is never more thoroughly ruined than by its own greatest success! for by thus striving to debase our Lord, they most highly did advance him; by thus crossing our salvation, they most effectually did promote it.

Further, looking up to the cross may admonish us how our salvation is acquired, and whence it doth proceed: not by casting our eyes downward, not from any thing that lieth upon earth; but our help cometh from above, our salvation is attained by looking upwards; we must lift up our eyes to behold our Saviour procuring it, we must raise up our hearts to derive it from him. Ps. cxxi. 1, 2.

Our Lord's crucifixion may also intimate to us, how our flesh must be dealt with, and to what

SERM. XXVI.

usage we must submit it; for we must not only imitate our Saviour in his holy life, but in some manner should resemble him in his ghastly death; being, as St Paul speaketh, conformable to his death[l], and planted together with him in the likeness of it; mortifying our earthly members, crucifying the flesh with its affections and lusts; having our old man crucified together with Christ, that the body of sin may be destroyed. His death may fitly shadow our death to sin, his grievous pain the bitterness of our repentance, wherein our souls should be pierced with sharp compunction, as his sacred flesh was torn with nails; his shame, that confusion of mind which regard to our offences should produce within us.

Phil. iii. 10. Rom. vi. 5, 6. Gal. ii. 20; v. 24. Col. iii. 5. Rom. viii. 13.

Reflecting on him we may also discern our state here[m]; wherein, if we will be truly and thoroughly virtuous, we must be exposed to envy and hatred, to censure and obloquy, to contempt and scorn, to affliction and hardship; every good man must hang on some cross; *εἰς τοῦτο κείμεθα, We are,* saith St Paul, *appointed to this;* it is our lot and portion assigned to us by Divine immutable decree; being predestinated to a conformity with this image of God's Son: *We must,* as he did, *by many tribulations enter into the kingdom of God: All that will live godlily in Christ Jesus shall* certainly *suffer persecution,* one way or other partaking of his cross.

1 Thess. iii. 3. Rom. viii. 29. Acts xiv. 22. 2 Tim. iii. 12.

Divers such analogies and resemblances devout

[l] Συμμορφούμενος τῷ θανάτῳ αὐτοῦ.—Phil. iii. 10.

[m] Passio ipsa per se acerba et amara specimen nobis futurorum tormentorum dabat, quæ in hoc seculo morantibus virtus ipsa proponit.—Lact. Instit. IV. 26.

meditation might extract from this matter, suggesting practical truths, and exciting good affections in us. SERM. XXVI.

V. We may (for the confirmation of our faith, and begetting in us a due adoration of the Divine wisdom and providence) observe the correspondency of this our Saviour's manner of suffering to the ancient prophecies foretelling, and the typical representations foreshewing it.

That most famous, clear, and complete prophecy concerning the passion, doth express him suffering as a malefactor, *He was reckoned among the transgressors;* suffering in a manner very painful, *He was wounded for our transgressions, and bruised for our iniquities;* suffering in a most ignominious way, *He was despised and rejected of men, as a man of sorrow, and acquainted with grief;* which circumstances could scarce so punctually agree to any other kind of suffering, or punishment then used, as to this. Isai. liii. 12, 5, 3. Mark xv. 28.

In the 22d Psalm, the Royal Prophet describeth an afflicted and forlorn condition, such as by no passages in the story concerning him doth in the full extent, and according to the literal signification of his words, appear suitable to his person, which therefore is more properly to be accommodated unto the Messias, whom he did represent; and in that description, among other passages agreeing to our Lord, these words do occur; *Thou hast brought me into the dust of death; for dogs have compassed me, the assembly of the wicked have enclosed me: they pierced my hands and my feet;* which words how patly and livelily do they set out our Saviour's being nailed to the cross, and treated in that cruel Ps. xxii. 15, 16.

SERM. XXVI.

and in that shameful way by his malicious adversaries!

In the Prophet Zechariah, God speaking in his own name, *They* (namely some of the Jews, being sensible of what they had acted, and penitently affected for it, they) *shall look upon me, whom they have pierced;* which words need no violence to wring from them the right meaning, no comment to explain them, in accommodation to that matter, to which the Evangelists do apply them, and to which they are so literally congruous.

Zech. xii. 10.

John xix. 37.

The same was also fitly prefigured by apposite types. Isaac, the immediate heir of the promise, in whom the faithful seed was called and conveyed down, and so a most apt type of our Saviour, being devoted and offered up to God, did himself bear the wood by which he was to be offered: so did our Saviour, the promised seed, in whom all nations should be blessed, himself bear the cross by which he was to suffer, and to be offered up a sacrifice to God.

Gen. xxii. 6.

Rom. ix. 8.

James ii. 21.

Heb. xi. 17.

Gen. xxii. 18.

Those who were dangerously bitten by fiery serpents, were, by looking upon a brazen serpent set upon a pole, preserved in life, which (according to most authentic exposition) did represent the salvation, which should proceed from our beholding and believing on him lifted up upon the cross, to us, who had been mortally struck and stung by that old serpent's poisonous insinuations[n].

[n] Tertull. adv. Ind. cap. x. [Opp. p. 196 A.] [Idem rursus Moyses, post interdictam omnis rei similitudinem, cur æneum serpentem ligno impositum, pendentis habitu in spectaculum Israëli salutare proposuit, eo tempore quo a serpentibus post idololatriam exterminabantur? nisi quod hic Dominicam crucem intentabat &c.]

SERM. XXVI.

The paschal lamb was a most congruous emblem of *Christ our passover*, (that most innocent and meek, most unblemished and spotless Lamb, slain for the sins of the world). It was to be killed by the whole assembly of the congregation of Israel, its blood was to be dashed on the side-posts and cross-beams of every door; its body was not to be eaten raw, nor sodden with water, but roasted whole, and dressed upon a spit; nor were any of its bones to be broken: which circumstances, with so exact caution and care prescribed, how they justly suit and fitly adumbrate this manner of our Saviour's passion, I need not otherwise than by the bare mention of them declare; every one easily being able to compare and adapt them.

1 Cor. v. 7. 1 Pet. i. 19.

Exod. xii. 5, 6, 9, 46.

VI. Lastly, the consideration of our Lord's thus suffering is applicable to our practice; being most apt to instruct and affect us; admonishing us of our duty, and exciting us to a conscionable performance thereof: no contemplation, indeed, is more fruitful, or more efficacious toward the sanctification of our hearts and lives, than this of the cross; for what good affection may not the meditation on it kindle? what virtue may it not breed and cherish in us?

1 How can it otherwise than inflame our heart with love toward our Lord, to think what acerbity of pain, what indignity of shame he did willingly undertake, and gladly endure for us? No imagination can devise a greater expression of charity and friendship; and if love naturally is productive of love, if friendship meriteth a correspondence in kindness, what effect should the consideration of

John xv. 13. Eph. v. 2, 25. Gal. ii. 20. Rev. i. 5. Eph. iii. 19.

SERM. XXVI.

such ineffable love, of so incomparable friendship, have upon us?

2 How can a reflection on this case otherwise than work hearty gratitude in us? Suppose any person for our sake (that he might rescue us from the greatest mischiefs, and purchase for us the highest benefits) willingly should deprive himself of all his estate, his honour, his ease and pleasure, should expose himself to extremest hazards, should endure the sorest pains and most disgraceful ignominies, should prostitute his life, and lose it in the most hideous manner: should we not then be monstrously ingrateful, if we did not most deeply resent such kindness; if upon all occasions we did not express our thankfulness for it; if we did not ever readily yield all the acknowledgment and all the requital we were able? The case in regard to our Lord is the same in kind, but in degree, whatever we can suppose, doth infinitely fall below the performances for us of him who stooped from the top of heaven, who laid aside the felicity and majesty of God, for the sorrows and infamies of the cross, that he might redeem us from the torments of hell, and procure to us the joys of heaven; so that our obligation to gratitude is unexpressibly great, and we are extremely unworthy, if the effects in our heart and life be not answerable.

3 What surer ground of faith in God, or stronger encouragement of hope can there be, than is hence afforded to us? for if God spared not his own Son, but delivered him up for our sake to the suffering of these bitter pains and contumelies; how can we in any case distrust his bounty,

Rom. viii. 32.

or despair of his mercy? *How,* as St Paul argueth, *shall he not also with him freely give us all things?* What higher favour could God express, what lower condescension could he shew; how more plainly or surely could he testify his willingness and his delight to do us good, than by ordering the Son of his love to undergo these most grievous things for us? How consequently could there be laid a stronger foundation of our hope and entire confidence in God? What greater engagement (in general) can there be to obedience, than to consider, how readily and cheerfully our Lord did submit to the will of God, in bearing the most heavy yoke that could be imposed on him, in drinking the most bitter cup that could be tempered for him: how that he did humble himself being obedient unto death, even the death of the cross? how dearly he did purchase his property in us, and dominion over us?

Phil. ii. 8.

4. What detestation of our sins must the serious consideration of this event produce in us! of our sins, that brought such tortures and such reproaches on our blessed Redeemer. Judas the wretch who betrayed him, the Jewish priests who did accuse and prosecute him, the wicked rout which abused and insulted over him, those cruel hands that smote him, those pitiless hearts that scorned him, those poisonous tongues that mocked and reviled him, all those, who anywise were instruments or abettors of his affliction, how do we loathe them! how do we detest and curse their memories! But how much greater reason have we to abominate our sins, which were the principal causes of all that woful tragedy! *He was delivered*

Rom. iv. 25.

SERM. XXVI.

for our offences; they were, indeed, the traitors, which by the hands of Judas delivered him up;

2 Cor. v. 21. *He that knew no sin was made sin for us;* that is, was accused, was condemned, was executed as a sinner for us: it was therefore we who by our sins did impeach him; the spiteful priests were but our advocates; we by them did adjudge and sentence him, Pilate (against his will and conscience) was but our spokesman; we by them did inflict that horrid punishment on him, the Roman

Gal. iii. 13. executioners were but our agents therein: *He became a curse for us;* that is, all the mockery, derision, and contumely he endured did proceed from us; the silly people were but properties, acting our parts; our sins were they that cried out

Mark xv. 13. *Crucifige,* (*Crucify him, crucify him,*) with clamours more loud and more effectual than did all the Jewish rabble; it was they which by the borrowed throats of that base people did so out-

Isai. liii. 5. rageously persecute him; *He was wounded for our transgressions, and bruised for our iniquities;* it was they which by the hands of the fierce soldiers and of the rude populacy, as by senseless engines, did buffet and scourge him; they by the nails and thorns did pierce his flesh and rend his sacred body: upon them therefore it is most just and fit, that we should turn our hatred, that we should discharge our indignation.

5 And what in reason can be more powerful to the breeding in us remorse and penitent sorrow, than reflection upon such horrible effects proceeding from our sins? how can we but earnestly grieve, when we consider ourselves by them to have been the betrayers, the slanderers, the mur-

derers of a person so innocent and lovely, of one so great and glorious, of God's dear Son, and the Lord of all things, of our own best friend, and most kind Saviour? SERM. XXVI.

6 If ingenuity will not operate so far, and hereby melt us into contrition, yet surely this consideration must needs produce some fear within us; for can we at least otherwise than tremble to think upon the heinous guilt of our sins, upon the fierceness of God's wrath against them, upon the severity of Divine judgment for them, all so manifestly discovered, all so livelily set forth in this dismal spectacle? If the view of an ordinary execution is apt to beget in us some terror, some dread of the law, some reverence toward authority, what awful impressions should this singular example of Divine justice work upon us! How greatly we should be moved thereby, we may learn from the deportment of the most inanimate creatures; the whole world did seem affected thereat with horror; the frame of things was disturbed, all nature did feel a kind of compassion and compunction for it; the sun (as out of aversion or shame) did hide his face, leaving the earth covered for three hours with mournful blackness; the bowels of the earth did yearn and quake; the rocks were rent; the vail of the temple was torn quite through; graves did open, and the bodies did wake; and can we (who are most concerned) be more stupid than the earth, more obdurate than rocks, more drowsy than buried carcasses, the most insensible and immoveable things in nature? Matt. xxvii. 45, 51, &c. Luke xxiii. 44.

7 How also can it but hugely deter us from wilful commission of sin, to consider, that by it we

SERM. XXVI.

do, as the Apostle teacheth, *recrucify* (ἀνασταυροῦν) the Son of God, and again expose him to open shame; bringing upon the stage, and acting over all that direful tragedy; renewing (as to our guilt) all that pain and that disgrace to him; that we thereby, as he telleth us, do trample upon the Son of God, and prize the blood of the covenant (that most sacred and precious blood, so freely shed for the demonstration of God's mercy, and the ratification of his gracious intentions toward us) as a common thing, of no special worth or consideration with us; despising all his so kind and painful endeavours for our salvation; defeating his most gracious purposes and earnest desires for our welfare; rendering all his so bitter and loathsome sufferings, in regard to us, altogether vain and fruitless, yea, indeed, hurtful and pernicious; for if the cross do not save us from our sins, it will sorely aggravate their guilt, and augment their punishment, bringing a severer condemnation and a sadder ruin on us.

Heb. vi. 6;

x. 29.

8 It may also yield great consolation and joy to us, to contemplate our Lord upon the cross, expressing his immense goodness and charity toward us; transacting our redemption; expiating our sins, and sustaining our miseries; combating and defeating all the adversaries of our salvation.

Is it not comfortable and pleasant to behold him there standing erect, not only as a resolute sufferer, but as a glorious conqueror; where, *Having spoiled principalities and powers, he made a solemn show, triumphing over them?* No conqueror loftily seated in his triumphal chariot did ever yield a spectacle so gallant or magnificent; no

Col. ii. 15.

SERM. XXVI.

tree was ever adorned with trophies so pompous or precious. To the external view and carnal sense of men, our Lord was then exposed to scorn and shame; but to spiritual and true discerning, all his and our enemies did there hang up, as objects of contempt, quite overthrown and undone: there the Devil, ὁ ἰσχυρός, that strong and sturdy one, did hang, bound and fettered, disarmed and spoiled, utterly baffled and confounded. There death itself hung gasping, with its sting plucked out, and all its terrors quelled; his death having prevented ours, and purchased immortality for us. There the world, with its vain pomps, its counterfeit beauties, its fondly admired excellencies, its bewitching pleasures, did hang up, all disparaged and defaced, as it appeared to St Paul; *God forbid,* said he, *that I should glory, save in the cross of Christ, by which the world is crucified unto me, and I unto the world.* There our sins, those sins which, as St Peter saith, our Saviour did carry up unto the gibbet°, did hang, as marks of his victorious prowess, as objects of our horror and hatred, as malefactors by him condemned in the flesh. There that manifold enmity (enmity between God and man, between one man and another, between man and his own self, or conscience) did hang, abolished in his flesh, and slain upon the cross; by the blood whereof he made peace, and reconciled all things in heaven and earth: the blood of the cross was the cement, joining the parts of the world. There, together with all our enemies, did hang all those causes of woe and misery to us, those yokes of bondage, those instruments of vexation, those hard

Matt. xii. 29. Luke xi. 22. Heb. ii. 14. 1 Cor. xv. 54, 55. 2 Tim. i. 10. Gal. vi. 14. 1 Pet. ii. 24. Rom. viii. 3. Col. i. 20. Eph. ii. 15, 16.

° Ἀνήνεγκεν ἐπὶ τὸ ξύλον.—1 Pet. ii. 24.

SERM. XXVI.

laws, which did so much burden and encumber men, did set them at such distance and variance, did so far subject them to guilt and condemnation;

Col. ii. 14. all that bond of ordinances, inducing our obligation to so grievous forfeitures and penalties, was nailed to the cross, being cancelled and expunged by our Saviour's performances there.

9 This consideration is a strong inducement to the practice of charity toward our neighbour: for can we forbear to love those, toward whom our Lord bore such tender affection, for whom he did sustain so woful tortures and indignities? Shall we not, in obedience to his most urgent commands, in conformity to his most notable example, in grateful return to him for his benefits, who thus did suffer for us, discharge this most sweet and easy duty toward his beloved friends? Shall we not comport with an infirmity, or bear a petty neglect, or forgive a small injury to our brother, whenas our Lord did bear a cross for us, and from us, obtaining pardon for our numberless most heinous affronts and offences against God? It is

Rom. xv. 1, 3. St Paul's reasoning; *We that are strong ought to bear the infirmities of the weak—for even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on*

John xv. 12; xiii. 35. *me.* Can we hear our Lord say, *This is my command, That ye love one another, as I have loved you;* and, *Hereby shall all men know that ye are my disciples, if ye love one another:* can we hear

Eph. v. 2. St Paul exhorting, *Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweetsmelling savour:* can we consider St John's arguing,

Beloved, if God so loved us, then ought we also to love one another: Hereby we perceive the love of God, because he laid down his life for us: wherefore we ought to lay down our lives for the brethren: can, I say, we consider such discourses, without being disposed to comply with them for the sake of our crucified Saviour; all whose life and death were nothing else but one continual recommendation and enforcement of this duty? 1 John iv. 11; iii. 16. 1 Pet. iv. 1.

10 Furthermore, What can be more operative than this consideration toward breeding a disregard of this world, with all its deceitful vanities and mischievous delights; toward reconciling our minds to the worst condition it can bring us into; toward supporting our hearts under the heaviest pressures of affliction it can lay upon us? How can we refuse, in submission to God's pleasure, to bear contentedly a slight grievance, when he, as he gladly did, bore a cross, infinitely more grievous to carnal will and sense than any that can befall us? Can we expect, can we effect, can we desire great prosperity, whenas the Son of God, our Lord and Master, did only taste such adversity? Who can admire those splendid trifles which our Lord did never regard in his life, which at his death did only serve to mock and abuse him? Who can relish those sordid pleasures, of which he living did not vouchsafe to taste, and the contraries whereof he dying chose to feel in all extremity? Who will dare to vilify, to disdain, to reject a state of sorrow or disgrace, which he by a voluntary susception of it hath so dignified and graced; by which we resemble and become conformable to him; by which we concur and partake with him; yea, by which we may promote, and, in Rom. viii. 17. Phil. iii. 10. Rev. i. 9. 1 Pet. iv. 13.

SERM. XXVI.

a sort, complete his designs; *Filling up*, as St Paul speaketh, *that which is behind of the afflictions of Christ in our flesh?* Who now can much prefer being esteemed, applauded, approved or favoured by men, before infamy, reproach, derision, or persecution from them, especially when these do follow conscientious adherence to righteousness? Who can be very ambitious of worldly honour or repute, covetous of wealth, or greedy of pleasure, who observeth the only Son of God choosing rather to hang upon a cross than to sit upon a throne[p]; inviting the clamours of spite and scorn, rather than acclamations of blessing and praise; divesting himself of all secular pomp, plenty, conveniences and solaces; embracing the garb of a slave and the repute of a malefactor, before the dignity and respect of a prince, which were his due, and which he easily could have obtained? Can we imagine it a very happy thing to be high and prosperous in this world, to swim here in affluence and pleasure; can we take it for a misery to be mean and low, to conflict with any wants or straits here, seeing the fountain of all happiness did himself condescend to so forlorn a state, and was pleased to become so deep a sufferer? If with the eyes of our mind we do behold our Lord hanging naked upon a gibbet, besmeared with his own blood, groaning under extreme anguish of pain, encompassed with all sorts of disgraceful abuses, yielding, as the Prophet

Col. i. 24.

Isai. l. 6.

[p] Cogitemus crucem ejus, et divitias lutum putabimus.—Hier. ad Nepot. [Ep. XXXIV. Opp. Tom. IV. p. ii. col. 263.]

Quis beatam vitam esse arbitretur in iis, quæ contemnenda esse docuit filius Dei?—Aug. de Agon. Christ. cap. XI. [Opp. Tom. VI. col. 252 B.]

foretold of him, his back to the smiters, and his cheeks to them who plucked off the hair, hiding not his face from shame and spitting; will not the imagination of such a sight dim the lustre of all earthly grandeurs and beauties, damp the sense of all carnal delights and satisfactions, quash all the glee which we can find in any wild frolics or riotous merriments?

11 It is surely a great commendation of afflictions, and a strong consolation under them, to ponder well this point; for if hardship was to our Lord a school of duty, *He*, as the Apostle saith, *learning obedience from what he suffered;* if it was to him an instrument of perfection, as the same Apostle implieth, when he saith, that it became God to perfect the Captain of our salvation by suffering; if it was a means of procuring the Divine favour even to him, as those words import, *Therefore the Father loveth me, because I lay down my life;* if it was to him a step unto glory, according to that saying, *Was not Christ to suffer, and so to enter into his glory?* yea, if it was a ground of conferring on him that sublimest pitch of dignity above all creatures, as we are taught; *Because*, saith St Paul, *he was obedient to death, even the death of the cross, therefore did God exalt him, and gave him a name above every name;* and, *We see Jesus*, saith the Apostle to the Hebrews, *for the suffering of death crowned with glory and honour;* and, *Worthy*, crieth out the heavenly society in the Revelations, *is the Lamb that was slain*, and *who redeemed us to God by his blood, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing;* if affliction did

Heb. v. 8; ii. 10. John x. 17. Luke xxiv. 26. Phil. ii. 8, 9. Heb. ii. 9. Rev. v. 12, 9.

SERM. XXVI.

minister such advantages to him; and if by our conformity to him in undergoing it with like submission, humility, and patience, it may afford the like to us, what reason can there be, that we should anywise be discomposed, discouraged, or disconsolate under it? Much more reason surely there is, that with St Paul and all the holy Apostles we should boast, rejoice, and exult in our tribulations; far more cause we have with them to esteem it a favour, a privilege, and an ornament to us, than to be discontented or displeased therewith. To do thus is a duty incumbent on us as Christians; for *He*, saith our Master, *that doth not take up his cross, and follow me, is not worthy of me: He that doth not carry his cross, and go after me, cannot be my disciple:* he that doth not willingly take the cross, when it is presented to him by God's hand; he that doth not contentedly bear it, when it is by Providence imposed on him, is nowise worthy of the honour to wait on Christ; he is not capable to be reckoned among the disciples of our heavenly Master; he is not worthy of Christ, as not having the courage, the constancy, the sincerity required of a Christian; of one pretending to such great benefits, such high privileges, such excellent rewards, as Christ our Lord and Saviour doth propose; he cannot be Christ's disciple, shewing such incapacity to learn those needful lessons of humility and patience dictated by him; declaring such an indisposition to transcribe those copies of submission to Divine will, self-denial and self-resignation, so fairly set him by the instruction and example of Christ: *Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise*

Rom. v. 3. Col. i. 24. Matt. v. 12. Luke vi. 23. Phil. i. 29. Acts v. 41. James i. 2. Heb. x. 34. 1 Pet. i. 7. Heb. xii. 2, 3. 1 Cor. i. 4. Luke xiv. 27; ix. 23. Matt. x. 38; xvi. 24.

Matt. xi. 29.

1 Pet. iv. 1.

with the same mind; and, *Christ suffered for us,* SERM. XXVI.
leaving us an example, ὑπολιμπάνων ὑπογραμμὸν, 1 Pet. ii. 21.
that we should follow his steps, saith St Peter.

12 The willing susception and the cheerful sustenance of the cross is, indeed, the express condition, and the proper character of our Christianity[q]; in signification whereof it hath been from immemorial time a constant usage to mark those who enter into it with the figure of the cross. The cross, as the instrument by which our peace with God was wrought, as the stage whereon our Lord did act the last part of his miraculous obedience, consummating our redemption; as the field wherein the Captain of our salvation did achieve his noble victory, and erect his glorious trophies[r] over all the enemies thereof, was well assumed to be the badge of our profession, the ensign of our spiritual warfare, the pledge of our constant adherence to our crucified Saviour; in relation to whom our chief hope is grounded, our great joy and sole glory doth consist; for, *God forbid,* saith St Paul, *that I should glory,* (ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι,) *save in the cross of Christ.* Heb. ii. 10. Gal. vi. 14.

Let it be to the Jews a scandal, or offensive to their fancy prepossessed with expectations of a Messias flourishing in secular pomp and prosperity; let it be folly to the Greeks, or seem absurd to men imbued (puffed up, corrupted) with fleshly notions and maxims of worldly craft, disposing men to value nothing which is not grateful 1 Cor. i. 23.

[q] Greg. Naz. [Τέλος συσταυρώθητι, συννεκρώθητι, συντάφηθι προθύμως, ἵνα καὶ συναναστῇς, καὶ συνδοξασθῇς, καὶ συμβασιλεύσῃς, &c. —Orat. XXXVIII. Opp. Tom I. p. 675 C.]

[r] Τὸ τρόπαιον τοῦ σταυροῦ.—Const. Apost. VIII. 12. [Cotel. Pat. Apost. Tom. I. p. 399.]

SERM. XXVI.

to present sense or fancy; that God should put his own most beloved Son into so very sad and despicable a condition[s]; that salvation from death and misery should be procured by so miserable a death; that eternal joy, glory, and happiness should issue from these fountains of extreme sorrow and shame; that a person in external semblance devoted to so opprobrious and slavish usage should be the Lord and Redeemer of mankind, the King and Judge of all the world; let this doctrine, I say, be scandalous and distasteful to some persons tainted with prejudice; let it appear strange and incredible to others blinded with self-conceit; let all the proud, all the profane, all the inconsiderate part of mankind slight and reject it; yet to us it must appear grateful and joyous; to us *It is,* πιστὸς λόγος, *a faithful* (and credible) *proposition, worthy of all acceptation, that Christ Jesus came into the world* thus *to save sinners:* to us, who discern by a clearer light, and are endued with a purer sense, kindled by the Divine Spirit, from whence, with comfortable satisfaction of mind, we may apprehend and taste, that God could not in a higher measure, or a fitter manner, illustrate his glorious attributes of goodness and justice, his infinite grace and mercy toward his poor creatures, his holy displeasure against wickedness, his impartial severity in punishing iniquity and impiety, or in vindicating his own honour and authority, than by thus ordering his Son to suffer for us; that

1 Tim. i. 15. 2 Tim. ii. 11.

[s] Orig. con. Cels. Lib. II. p. 79. [Καὶ οἶεταί γε κρατύνειν τὸ ἔγκλημα· ἐπεὶ λόγον ἐπαγγελόμενοι υἱὸν εἶναι τοῦ Θεοῦ, ἀποδείκνυμεν οὐ λόγον καθαρὸν καὶ ἅγιον, ἀλλὰ ἄνθρωπον ἀτιμότατον (ἀτιμότατα) ἀπαχθέντα καὶ ἀποτυμπανισθέντα.]

also true virtue and goodness could not otherwise be taught, be exemplified, be commended and impressed with great advantage[t].

We might allege the suffrages of eminent philosophers, persons esteemed most wise by improvement of natural light, who have declared, that perfection of virtue can hardly be produced or expressed otherwise than by undergoing most sharp afflictions and tortures[u]; and that God therefore, as a wise Father, is wont with them to exercise those whom he best loveth: we might also produce instances of divers persons, even among Pagans[x], most famous and honourable in the judgment of all posterity for their singular virtue and wisdom, who were tried in this furnace, and thereby shone most brightly; their suffering by the iniquity and ingratitude, by the envy and malignity of their times, in their reputation, liberty, and life; their undergoing foul slanders, infamous punishments, and ignominious deaths, more than any other practices of their life, recommending

[t] Grot. de Ver. IV. 12. [Opp. Tom. III. p. 70.]

[u] Plat. de Rep. II. [361 B.] [Ὁ δίκαιος μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τὼφθαλμώ, τελευτῶν πάντα κακὰ παθὼν ἀνασκινδυλευθήσεται.]

Magnum exemplum, nisi mala fortuna non invenit.—Sen. de Prov. III. [5.]

Plut. de Stoic. Contr. p. 1931. Ed. Steph. [Τὸ μὲν οὖν τὰ τοιαῦτα συμπτώματα τῶν καλῶν κἀγαθῶν ἀνδρῶν, οἷον ἡ Σωκράτους καταδίκη, καὶ ὁ Πυθαγόρου ζῶντος ἐμπρησμὸς ὑπὸ τῶν Κυλωνείων, καὶ Ζήνωνος ὑπὸ Δημύλου, τοῦ τυράννου, καὶ Ἀντιφῶντος ὑπὸ Διονυσίου στρεβλουμένων ἀναιρέσεις.]

[x] Socrates, Phocion, Thraseas, Aristides, &c. Vid. Ælian. Var. Hist. XI. 9. [Tom. II. p. 694.] II. 43. [Tom. I. p. 185.]

Cicuta Socratem magnum fecit; &c.—Sen. Ep. XIII. [14.] Vid. Epp. LXVII, CIV, LXXXI, CXIII.

Rutilii innocentia ac virtus lateret, nisi accepisset injuriam; dum violatur, effulsit.—Ep. LXXIX. [12.]

SERM. XXVI.

them to the regard and admiration of future ages; although none of them, as our Lord, did suffer of choice, or upon design to advance the interests of goodness, but upon constraint, and irresistible force put on them; none of them did suffer in a manner so signal, with circumstances so rare, and with events so wonderful; yet suffering as they did was their chief glory; whence it seemeth, that even according to the sincerest dictates of common wisdom this dispensation was not so unaccountable; nor ought the Greeks, in consistency with themselves, and in respect to their own admired philosophy, to have deemed our doctrine of the cross foolish or unreasonable.

To conclude; since thereby a charity and humanity so unparalleled, (far transcending theirs who have been celebrated for devoting their lives out of love to their country, or kindness to their friends,) a meekness so incomparable, a resolution so invincible, a patience so heroical, were manifested for the instruction and direction of men; since never were the vices and the vanities of the world (so prejudicial to the welfare of mankind) so remarkably disparaged; since never any suffering could pretend to so worthy and beneficial effects, the expiation of the whole world's sin, and reconciliation of mankind to God, such as no performance beside, nor any other sacrifice did ever aim to procure; since, in fine, no virtue had ever so glorious rewards, as sovereign dignity to him that exercised it, and eternal happiness to those who imitate it; since, I say, there be such excellent uses and fruits of the cross borne by our blessed Saviour, we can have no reason to be offended

at it, or ashamed of it; but with all reason heartily we should approve and humbly adore, as well the deep wisdom of God, as all other his glorious attributes, illustriously displayed therein: to whom therefore, as is most due, let us devoutly render all thanks, all praise, and glory. SERM. XXVI.

And, *Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever.* Rev. i. 5, 6.

Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen. Rev. v. 13.

SERMON XXVII.

THE DEATH OF CHRIST CONSIDERED IN ITS VARIOUS ASPECTS.

---

1 Cor. XV. 3.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures.

SERM. XXVII.

ST Paul, meaning in this chapter to maintain a very fundamental point of our Religion (the resurrection of the dead) against some infidels or heretics, who among the Corinthians, his scholars in the faith, did oppose it, doth, in order to the proof of his assertion, and refutation of that pernicious error, premise those doctrines, which he, having received both from relation of the other Apostles, and by immediate revelation from God himself, had delivered unto them, ἐν πρώτοις, *in the first place,* or *among the prime things;* that is, as most eminent and important points of Christian doctrine; the truth whereof consequently (standing upon the same foundations with Christianity itself, upon Divine revelation and apostolical testimony) could nowise be disputed of, or doubted, by any good Christian. Of which doctrines (the collection of which he styleth the Gospel; that Gospel, by embracing and retaining
ver. 1, 2. which they were, he saith, to be saved) the first is that in our text, concerning the death of our Lord,

undergone by him for our salvation: which point, as of all others in our Religion it is of peculiar consequences, so it much concerneth us both firmly to believe it and well to understand it; for it is by faith in his blood that we are justified, and by knowing Christ crucified we shall be chiefly edified; the word imparting this knowledge being the power of God to salvation. It therefore I mean now, by God's assistance, to explain and apply; the which I shall do generally and absolutely; without any particular accommodation of my discourse to the words of this text; yet so as to comprehend all the particulars observable in them. The death of our Lord then is my subject, and about it I shall consider,

SERM. XXVII.

Rom. iii. 25. 1 Cor. ii. 2. Rom. i. 16. Phil. iii. 10.

I. Its nature, or wherein it did consist.

II. Some peculiar adjuncts and respects thereof, which commend it to our regard, and render it considerable to us.

III. The principles and (impressive and meritorious) causes thereof.

IV. The ends which it aimed at; together with the fruits and effects of it.

V. Some practical influences, which the consideration thereof may and should have upon us.

I. As for the nature of it, we must affirm and believe assuredly, that it was a true and proper death; in kind not different from that death, to the which all we mortal creatures are by the law and condition of our nature subject, and which we must all sometime undergo; for, *What man is he that liveth, and shall not seed eath; that shall deliver his soul from the hand of the grave?* that death, which is signified by cessation from vital operations (of all motions natural or voluntary, of all

Ps. lxxxix. 48.

SERM. XXVII.

sense and knowledge, appetite, and passion); that death, which is caused by violent disunion, or dislocation, by distempering, or however indisposing the parts, humours, spirits of the body, so that the soul can no longer in them and by them continue to exercise those functions, for which its conjunction thereto was intended, and cannot therefore fitly reside therein[a]; that death, which is supposed to consist in the dissolution of that vital band, whatever it be, whereby the soul is linked and united to the body; or in that which is thereupon consequent, the separation, department, and absence of the soul from the body; each of that couple, upon their divorce, returning home to their original principles, as it were; the body to the earth from whence it was taken, and the spirit unto God who gave it. Such causes antecedent are specified in the story; such signs following are plainly implied; such a state is expressed in the very terms, whereby our death is commonly signified: the same extremity of anguish, the same dilaceration of parts, the same effusion of blood, which would destroy our vital temper, quench our natural heat, stop our animal motions, exhaust our spirits, and force out our breath, did work upon him; necessarily producing the like effects on him, as who had assumed the common imperfections and infirmities of our nature; in regard to which violences inflicted upon him he is said, ἀποκτείνεσθαι, *to be killed or slain;* διαχειρίζεσθαι, *to be despatched;* ἀναιρεῖσθαι, *to be made away;* ἀπολέσθαι, *to perish,* or

Gen. iii. 19. Eccles. xii. 7. Ps. civ. 29.

Acts iii. 15; viii. 33. Dan. ix. 26. Isai. liii. 8.

[a] Ἐπεί κε πρῶτα λίπῃ λεύκ' ὀστέα θυμός·
ψυχὴ δ', ἠΰτ' ὄνειρος, ἀποπταμένη πεπότηται.
Hom. Od. xi. 220.

SERM. XXVII.

be destroyed; ἐξολοθρεύεσθαι, *to be cut off,* as it is in Daniel; σφάττεσθαι, *to be slaughtered;* θύεσθαι, *to be sacrificed;* which words do all of them fully import a real and proper death to have ensued upon those violent usages toward him. John xviii. 14; xi. 50. Rev. v. 9.

And by the ordinary signs of death, apparent to sense, the soldiers judged him dead; and therefore, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, *Seeing him already dead, they forbare to break his legs:* by the same all the world was satisfied thereof; both his spiteful enemies, that stood with delight, waiting for this utmost success of their malicious endeavours to destroy him; and his loving friends, who with compassionate respect attended upon him through the course of his suffering; and those who were ready to perform their last offices of kindness, in procuring a decent interment of his body. John xix. 33. Mark xv. 41, 42. Luke xxiii. 27. John xix. 25.

His transition also, and abiding in this state, are expressed by terms declaring the propriety of his death, and its agreement with our death. St Mark telleth us, that ἐξέπνευσε, *animam efflavit, He expired,* breathed out his soul, or his last breath; St Matthew, ἀφῆκε τὸ πνεῦμα, *animam egit, He let go his spirit,* or *gave up the ghost;* St John, παρέδωκε τὸ πνεῦμα, *He delivered up his spirit* into God's hand; the which St Luke expresseth done with a formal resignation; *Father,* said he, *into thy hands I commend,* παρατίθεμαι, (or *I depose*) *my spirit;* he doth also himself frequently express his dying by laying down his life, and bestowing it as a ransom, which sheweth him really to have parted with it. Mark xv. 37. Matt. xxvii. 50. John xix. 30. Luke xxiii. 46. John xv. 13; x. 15, 18; xiii. 37. 1 John iii. 16.

His death also (as ours is wont to be denoted by like phrases) is termed ἔξοδος, *excessus e vivis,* a going out of life, or from the society of men (for Moses and Elias are said to tell, τὴν ἔξοδον αὐτοῦ,

SERM. XXVII.

his decease, which he should accomplish at Jerusalem); and μετάβασις, a passing over, a translation from this into another world; (*When*, saith St John, *Jesus knew that his time was come, ἵνα μεταβῇ, that he should depart from this world.*) His death also was enigmatically described by the destruction or demolishment of his bodily temple, answerable to those circumlocutions concerning our ordinary death; the dissolution of our earthly house of tabernacle, or transitory abode, in St Paul; the ἀπόθεσις τοῦ σκηνώματος, laying down, or putting off our tabernacle, in St Peter.

Luke ix. 31. 2 Pet. i. 15. John xiii. 1. John ii. 19. Matt. xxvi. 61. 2 Cor. v. 1. 2 Pet. i. 14.

It were also not hard to shew, how all other phrases and circumlocutions, by which human death is expressed, either in Holy Scripture or in usual language, or among philosophers and more accurate speakers, are either expressly applied, or by consequence are plainly applicable to the death of our Saviour; such, for instance, as these in Scripture; ἀνάλυσις, being resolved into our principles, or the returning of them thither whence they came; ἀπόλυσις a being freed, licensed, or dismissed hence; ἐκδημία ἐκ τοῦ σώματος, a going or abode abroad; a peregrination, or absentment from the body; an ἔκδυσις, putting off, or being divested of the body; and ἀφανισμός, disappearance, or cessation in appearance to be; a going hence, and not being seen; a falling on sleep, resting from our labours, sleeping with our fathers, being added, and gathered to our fathers; being taken, or cut off out of the land of the living; going down into the pit; lying down, resting, sleeping in the dust; making our bed in darkness: these and the like phrases occurring in Scripture (which might be paralleled out of vulgar speech, and out

2 Tim. iv. 6. Phil. i. 23. Luke ii. 29. 2 Cor. v. 8, 4. Jam. iv. 14. Acts xiii. 36. Gen. xxv. 8; xlix. 33, &c. Ps. xxxix. 13; lii. 5; xxviii. 1; cxliii. 7; lxxxviii. 4. Jer. xi. 19. Isai. xxxviii. 18; xxvi. 19.

of learned discourses) describing either the entrance into, or the abiding in the state of that death, to which all men are obnoxious, might easily be shewed applicable to the death of our Saviour. His resurrection doth imply the reality of his death; for otherwise it had not been miraculous, it had not been a pledge of our resurrection. But I will not further needlessly insist upon explicating, or confirming a point so clear, and never misunderstood, or questioned, except by some wild and presumptuous heretics.

Ezek. xxvi. 20. Dan. xii. 2. Job vii. 21; xvii. 16; xx. 11; xxi. 26; xvii. 13.

Our Saviour's death then was a true, real, and proper death, suitable to that frail, passible, and mortal nature, which he vouchsafed to undergo for us; to the condition of sinful flesh, in the likeness whereof he did appear; severing his soul and body, and remitting them to their original sources; his passion was, indeed, *ultimum supplicium*, an extreme capital punishment, the highest, in the last result, which in this world either the fiercest injustice or the severest justice could inflict: for, to kill the body is, as our Lord himself taught, the utmost limit of all human power and malice; the most and worst that man can do; they have not περισσότερόν τι, anything beyond that which they can attempt upon us; and so far did they proceed with our Lord. Such was the nature of his death; such, indeed, as was requisite for the accomplishment of the ends and effects designed thereby.

Rom. viii. 3.

Matt. x. 28. Luke xii. 4.

II. Let us now consider those peculiar adjuncts and respects of our Lord's death, (together with his whole passion, whereof his death was the chief part and final completion,) the which do commend

SERM. XXVII.

it to our regard, and amplify the worth thereof; such are, 1 Its being a result of God's eternal resolution and decree. 2 Its being a matter of free consent and compact between God the Father and his only Son. 3 Its being anciently prefigured and predicted. 4 Its being executed by God's hand and providence guiding and governing it; and by man's action concurring. 5 Its being the death of a person so holy and innocent, so high and excellent, of God's Son, of God the Son.

1 It was a result of God's eternal counsel and decree; it was no casual event, no expedient suddenly devised, or slipt from Providence, but a well-laid design, from all eternity contrived by Divine wisdom, resolved upon by Divine goodness. As God did (by the incomprehensible perfection of his nature) from thence foresee our lapse and misery, so he did as soon determine our remedy and means of salvation. As the whole of that mysterious dispensation concerning Christ, so especially did this main part thereof proceed

Ephes. iii. 11. κατὰ πρόθεσιν τῶν αἰώνων, *according to an eternal purpose*, as St Paul speaketh; for our Saviour was

Rev. xiii. 8. a Lamb slain (in designation irrevocably slain) from the foundation of the world; as it is said in

1 Pet. i. 19, 20. the Revelation: and, *We*, saith St Peter, *were redeemed by the precious blood of Christ, as of a lamb without blemish and without spot*, προεγνωσμένου μέν, *foreordained indeed before the foundation of the world:* and our Saviour went, as he telleth us

Luke xxii. 22. himself, to suffer, κατὰ τὸ ὡρισμένον, *according to*

Acts ii. 23. *what was determined:* and it was *by the determinate counsel and foreknowledge of God*, saith St Peter, that he was delivered up into those wicked

hands that slew him; nor did the conspiracy of Herod and Pilate, with the nation and people of the Jews, effect anything about it, beyond ὅσα ἡ χεὶρ καὶ ἡ βουλὴ Θεοῦ προώρισε γενέσθαι, *whatever the hand and counsel of God* (or God's effectual purpose) *had predetermined to come to pass.* Such an especial care and providence of God concerning this matter, so expressly and so frequently recommended to our observation, do argue the very great moment and high worth thereof. What God declareth himself to have had so early and earnest a care of, must be matter of highest consideration and importance. SERM. XXVII. Acts iv. 28.

2 It was a matter of free consent and compact between God and his Son. God did freely and graciously (out of merciful regard to our welfare) proffer, if he would please to undertake to redeem his (lost and enslaved) creature, an honourable and comfortable success to his enterprise; that he would accept his performances, and that the design should prosper in his hand: he did willingly embrace the proposal, and applied himself to the performance: *When thou shalt make thy soul an offering for sin, thou shalt see thy seed, and prolong thy days, and the pleasure of the Lord shall prosper in thy hand: thou shalt see of the travail of thy soul, and shalt be satisfied:* that, in the Prophet's language, was God's proposition: and, *Lo, I come to do thy will, O God;* that was our Saviour's reply in correspondence and consent thereto. God, in consideration of what our Lord would obediently suffer, did, as our Saviour telleth us, διατίθεσθαι βασιλείαν, covenant to him a kingdom; committing a sovereign authority, Isai. liii. 10, 11. Heb. x. 7, 9. Luke xxii. 29.

SERM. XXVII.

assigning an universal dominion to him; in virtue of which transaction it was that Jesus, for the suffering of death, was crowned with glory and honour; that because he poured out his soul unto death, God divided him a portion with the great; that he being obedient to the death, God exalted him, and gave him a name above all names. In this regard are God's elect and faithful people said to be given unto him as a retribution to him, who gave himself for them; (*Thine they were*, saith our Lord to his Father, *and thou gavest them me*;) hence are we said to be bought with a price; hence is the Church purchased by his blood: there was therefore a covenant and bargain driven between God and his Son concerning this affair; and of huge consideration surely must that affair be, wherein such persons do so deeply interest themselves, trafficking, and, as it were, standing upon terms with one another.

Heb. ii. 9. Isai. liii. 12. Phil. ii. 8, 9. Rom. xiv. 9. John xvii. 6. 1 Cor. vi. 20. 1 Peter i. 19. Acts xx. 28.

3 That the great excellency and efficacy of our Saviour's death and passion might appear, it was by manifold types foreshadowed, and in divers prophecies foretold. Indeed, most of the famous passages of providence (especially the signal afflictions of eminent persons representing our Saviour) do seem to have been prefigurations of, or preludes to his passion. The blood of the righteous protomartyr Abel, shed by an envious brother, for acceptable obedience performed by him to God's will, and crying to heaven, might prefigure that blood, which cried also, although with another voice, speaking better things than the blood of Abel; not sad complaints, and suits for vengeance, but sweet entreaties and intercessions for

Gen. iv. 10. Luke xi. 51. Heb. xii. 24; xi. 4.

SERM. XXVII.

mercy. Isaac, the only son, the son of promise, his oblation in purpose, or death in parable, as the Apostle to the Hebrews speaketh, did plainly represent our Saviour, the promised seed, his being really offered, and afterward miraculously restored to life. Joseph's being sold, and put into slavery by his envious brethren, being slanderously accused, and shut in prison, (*Whose feet they hurt with fetters; the iron entered into his soul;*) and this by God's disposal in order to his exaltation; and that he might be a means of preserving life, and preparing a convenient habitation for the children of Israel, doth well resemble him, who by suffering entered into his glory; who thereby being perfected, became author of salvation to his brethren, all true Israelites; who went to prepare mansions of rest and light, a heavenly Goshen, for them. David's persecutions, foregoing his royal dignity and prosperous state; which he expresseth in such strains as these; *The sorrows of death compassed me, and the floods of ungodly men made me afraid; the sorrows of hell compassed me about; and the snares of death prevented me;* how they may adumbrate the more real extremities of our Lord's afflictions, previous to his glorious exaltation, I leave you to consider; as also the rest of such passages, having a mysterious importance accommodable to this purpose. However, all the sacrifices of old, instituted by God, we may with fuller confidence affirm to have been chiefly preparatory unto and prefigurative of this most true and perfect sacrifice; by virtue whereof indeed those ὑποδείγματα, and σκιαί, umbratic representations (or insinuations) did obtain their substance, validity,

Heb. xi. 17, 19.

Ps. cv. 18.

Gen. xlv. 5.

Luke xxiv. 26.

Heb. v. 9.

John xiv. 2.

Ps. xviii. 4, 5.

Heb. ix. 23; viii. 5.

SERM. XXVII.

and effect: if they did not signify this in design, they could signify nothing in effect; for as without shedding of blood there was no remission, (God's anger would not be appeased, nor his justice satisfied without it; it being blood which, according to God's prescription, did make atonement for the soul,) as the appointment of those sacrifices did speak and signify; so it was impossible that the blood of bulls and goats should take away sin; that those legal gifts and sacrifices should perfect the conscience of him that did the service; that is, should entirely assure him of pardon and impunity, or raise in him a strong and clear hope of God's favour: the lives of beasts were not in value answerable, nor could fitly be subrogated instead of men's souls, which had offended, and thence were liable to death; the effusion of their blood could not reasonably satisfy a man's conscience, sensible of guilt and fearful of God's displeasure, that by it God was fully appeased; they must therefore refer unto a κρείττων θυσία, *a more excellent sacrifice;* one more sufficient in itself, and more acceptable to God; in virtue of which, and in regard thereto, sin might be thoroughly expiated, God's wrath might be propitiated, Divine vengeance might be removed, the mind of man therefore might be comforted and contented. The high priest's entrance once a year into the holy of holies, not without blood to atone for his own and the people's ignorances, (or miscarriages,) did imply, that our great High Priest should make one bloody atonement for the offences of mankind, and passing through the veil of mortal flesh, should enter into the true *sanctum sanctorum* of heaven,

Heb. ix. 22.

Levit. xvii. 11.

Heb. x. 4; ix. 9; x. 11;

ix. 23;

ix. 7, 24.

SERM. XXVII.

there to appear in the presence of God for us; exhibiting the virtue of his meritorious passion, together with his effectual intercession for mercy toward us. Especially the paschal lamb, in its substance, (as a lamb, meek and gentle,) in its quality, (as without blemish and spot, pure and innocent,) in its manner of preparation and dressing, (being killed by all the assembly, having its blood sprinkled upon the doors of every house, being roasted with fire, having bitter herbs for its sauce,) with other observable circumstances about it, was a most apposite emblem of *Christ our passover;* who not only by his death did signify, and mind us of, but did really achieve our deliverance from the mystical Egypt, our state of spiritual bondage: so did ancient types exhibit and represent. Plain predictions also did express the same death and suffering of our Lord: *Those things,* saith St Peter, *which God before had shewed* (προκατήγγειλε) *by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled;* not one prophet only, not some few; but all, saith he, (that is, either plainly or covertly, either directly or by consequence,) have foreshewed (or foretold) it: it is our negligence, or stupidity, if we do not discern it in them; as our Lord intimated, when he thus spake to his disciples: *O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ* (ought he not, according to their presignifications and predictions) *to have suffered these things, and so to enter into his glory?* That David, an illustrious representative of the Messias, doth often describe as belonging to himself, mortal agonies and sufferings, not well applicable κατὰ

1 Cor. v. 7.

Acts iii. 18.

Luke xxiv. 25, 26; xviii. 31. Acts xiii. 27; xxvi. 22.

Ps. xxii, cix, &c.

SERM. XXVII.

λέξιν, or in direct historical meaning, to his own person, and therefore in reason, according to a more high and perfect sense, to be understood of the Messias himself; that Daniel plainly foretelleth, that in a certain time the Messias should be cut off; that Isaiah doth in several places insinuate, and in the famous 53rd chapter of his prophecy doth clearly describe, the manner and kind of our Saviour's passion, is so evident, that even those of the Jewish doctors, who have been most earnest opposers of our Lord, have been forced to acknowledge, that there is to be as well one Messias to suffer, as another to prosper and reign in glory; being so gross as not to apprehend, or so perverse as not to acknowledge, the consistency between antecedent suffering and consequent glory; between a night of darkness and sorrow, and a day of night and joy breaking out from it; not being able or willing to distinguish between an external pomp in this world, and an external majesty in the future state. But unto us God's so forward care, by the spirit of Christ in his prophets, προμαρτύρεσθαι, *to forewitness* (as St Peter speaketh, or *to testify beforehand*) the sufferings of our Saviour, and the glories succeeding, doth imply, with what diligence of attention we should regard, with what firmness of faith we should embrace, with what satisfaction of heart we should entertain this great and admirable dispensation.

Dan. ix. 26.

Luke xxii. 53.

1 Pet. i. 11.

4 We may consider, that this death was compassed by God's especial providence directing and disposing it, although not without the active concurrence of men: the treacherous disposition and covetous appetite of Judas; the envious humour

and blind zeal of the scribes and priests; the wanton fickleness and wild rudeness of the people; the fearful and selfish temper of the governor, were but instruments whereby God's own hand did inflict this sore chastisement upon his Son for us: it was the Lord that laid upon him the iniquities of us all; by God he was stricken, smitten, and afflicted; Pilate, it is said, had no power to do what he did, but what was given him from above; the Jews with their rulers proceeded rashly and ignorantly; otherwise, as St Paul affirmeth, they would not have crucified the Lord of glory; but God advisedly, as St Peter told them, did accomplish it; he did not spare his own Son, but delivered him up for us: he, as it were, suspended his bowels of pity toward him, he withdrew his face of kindness from him, out of compassion and benignity toward us; he used him severely, that he might deal favourably with us.

SERM. XXVII.

Acts iv. 28. Isai. liii. 6, 4. John xix. 11. 1 Cor. ii. 8. Acts iii. 17. Rom. viii. 32.

Yet did man actively concur therein; all mankind in a sort, by its representatives, was involved, as principally in the guilt for which, so in the guilt by which he suffered; there was a general conspiracy of Jew and Gentile practised against the life of their common Saviour. *Of a truth,* saith St Peter, *against thy holy child Jesus, whom thou hast anointed, were gathered together both Pontius Pilate, with the Gentiles, and the people of Israel:* in the Jews the horrid ingratitude of men, in the Gentiles their wretched infirmity did appear; the which, by their active efficacy toward our Lord's death, did signify the meritorious influence they also had upon it; that it was our iniquity and corruption which did

Acts iv. 27.

SERM. XXVII.

cause it: so as a work of Divine Providence, (the most admirable work ever accomplished by Providence,) as an act of human pravity, (the most heinous act ever committed by men,) is the death of our Lord considerable.

5 But more immediately the quality and condition of our Saviour's person do most commend to us, and advance the worth of his death: if, as the Psalmist saith, *Precious in the sight of the Lord is the death of his saints;* if the spotless candour and unblemished integrity of a lamb do make its blood precious, and qualify it for an acceptable sacrifice; how valuable to God shall be the death of a person so perfectly holy and innocent; who did not so much as know sin; in whose mouth no guile was ever found; who was holy, harmless, undefiled, removed (at infinite distance removed) from sinners; who needed not to offer sacrifices for his own sins; whose death therefore for others was apt to be more available and acceptable? Again, if the life of a king be (as king David's people told him) worth ten thousand lives; if it be a most enormous crime and highest treason to imagine his death; how valuable must be the death of a person so incomparably transcendent in dignity, of the Lord of glory, of the Prince of life? *Ye denied the holy and the just one; ye slew the Prince of life: They crucified the Lord of glory;* so the Apostles do aggravate the business. But a further height, a perfect immensity indeed, of worth and efficacy, must needs accrue to the death of our Saviour, from his being the Son of God; from his being God, (one and the same in nature with his almighty and all-glorious Father:) for it is the blood of

Psal. cxvi. 15; lxxii. 14.
1 Pet. i. 19.
2 Cor. v. 21.
1 Pet. ii. 22.
1 John iii. 5.
Isai. liii. 9.
Heb. vii. 26, 27.
2 Sam. xviii. 3; xxi. 17.
Acts iii. 14, 15.
1 Cor. ii. 8.

Christ, the Son of God, which purgeth us from all sin; yea, God himself did, as St Paul saith in the Acts, purchase the Church with his own blood; it is *The great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity;* and, *Hereby,* saith St John, *perceive we the love of God, because he laid down his life for us.* That the immortal God should die, that the Most High should be debased to so low a condition, as it cannot be heard without wonder, so it could not be undertaken without huge reason, nor accomplished without mighty effect: well, indeed, might such a condescension serve to advance us from the basest state to any pitch of honour and happiness; well might one drop of that royal blood of heaven suffice to purchase many worlds, to ransom innumerable lives of men, to expiate an infinity of sins, however grievous and foul. But so much for the peculiar adjuncts and respects of our Lord's death.

1 John i. 7. Rev. i. 5, 6. Acts xx. 28. Tit. ii. 13, 14. 1 John iii. 16.

III. Let us now consider the causes and principles whence it proceeded; which moved God to determine it, and our Lord to undertake it; they were in both acts most voluntary and free: of the Father it is said, *It pleased the Lord to bruise him;* and, *Behold,* saith our Lord in the Psalm, *I come to do thy will, O God;* that is, as the Apostle to the Hebrews expoundeth it, to offer, not the blood of beasts in sacrifice, but my own body, according to thy will and appointment: and, *This commandment,* saith he in St John, *I received of my Father, to lay down my life:* and, *The cup,* saith he again, *which my Father hath given me, shall I not drink it?* so on the Father's part, and on our Saviour's likewise, it was no less voluntary; for, *None,* saith

Isai. liii. 10. Psal. xl. 7, 8. Heb. x 7. John x. 18. John xviii. 11.

SERM. XXVII.

he, *taketh my life from me,* (that is, it is not from any necessity or compulsion that I do part with it,) *but I lay it down of myself,* (with absolute choice and freedom;) *I have power to lay it down, and I have power to resume it;* and, *The bread,* saith he, *which I shall give, is my flesh, which I shall give for the life of the world: The Son of man came to give his life a ransom for many.* The yielding his flesh to death, the paying his life a ransom, were deeds of gift, perfectly free: and that both in regard to God the Father and the Son this performance was voluntary, St Paul together thus expresseth; *Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:* so this death issued from the joint wills of God and his Son. But as the volitions of every intelligent and wise agent do always proceed from some principle inclining, or are directed according to some impulsive cause moving to them, so divers principles and causes of these voluntary acts are declared in Scripture; the chief of which are reducible to these two; one internally disposing, God's goodness: the other externally inviting, man's distress. The case stood thus: mankind lying in a sad and forlorn estate, oppressed by Satan, enslaved to sin, subject to a rigorous law, exposed to the severity of justice, tormented by the sense of guilt, fearful of divine wrath and due vengeance; in short, by the sentence of heaven and by the suffrage of conscience within, condemned to punishment unavoidable, and to intolerable misery; man, I say, lying in so desperately uncomfortable a condition, God's infinite goodness regarded his poor creature,

John x. 18.

John vi. 51.

Matt. xx. 28.

Gal. ii. 20.

Tit. ii. 14.

Gal. i. 4.

his bowels of compassion yearned toward him, a desire of relieving sprang up in his will; thence was he moved to provide such a remedy, suitable and sufficient for his delivery; for the removing all those mischiefs and curing all those distempers: the main source of all this wonderful performance, (as of all other providential dispensations and works, *ad extra*,) was that most excellent perfection of God, which, in regard to this matter, is sometime termed χρηστότης, benignity, or bounty; implying the great benefit and advantage we do thence receive; sometimes grace, or favour, signifying the pure freeness in dispensing it, without any design of profit to himself, or any desert on our part, (*By the grace of God he tasted death for every man;*) sometimes mercy, denoting our bad deserts, or obnoxiousness to justice and punishment; sometimes pity, signifying the great need we had thereof, by reason of our extreme distress and misery. Commonly also it is, by the most obliging and endearing name styled love, and philanthropy, intimating the earnest regard and benevolence God had to us as his creatures, and as capable of being benefitted and bettered by him; *Herein*, saith St Paul, *God commended his love toward us, in that we being yet sinners, Christ died for us;* and, *God*, saith St John, *loved us, and sent his Son to be a propitiation for us;* and, *God*, saith our Lord himself, *so loved the world, that he gave his only begotten Son—that the world might be saved by him.*

SERM. XXVII.

Luke i. 78.

Tit. iii. 4. Rom. ii. 4. Eph. ii. 7. Heb. ii. 9. Rom. iii. 24. 2 Cor. viii. 9. Eph. ii. 8, 5; i. 7. Luke i. 78. Eph. ii. 4. Heb. ii. 17.

Rom. v. 8. Eph. ii. 4. 1 John iv. 9, 10.

John iii. 16, 17.

By the way it is worth observing, that there is distinguishable a threefold love of God toward men, intimated in Scripture.

SERM. XXVII.

1 A general love to mankind, antecedent to the sending our Lord and his performances, being the ground of God's designing them; which may be called a love of pity, or mercy toward poor man lying under condemnation and distress; this is that φιλανθρωπία τοῦ σωτῆρος ἡμῶν Θεοῦ, *Philanthropy of God our Saviour, which appeared in saving us,* (that is, in granting us the capacity and means of salvation,) *not by works of righteousness, which we had done, but by his mercy: The love* which *he commended, in that while we were sinners Christ died for us.*

Tit. iii. 4, 5.

Rom. v. 8.

2 A love, immediately consequent upon our Lord's performances and sufferings, and procured by them; whereby God is so far pleased with men, and reconciled to the world, that he desireth all men's salvation, and offereth to them terms and means thereof; in regard to which our Lord is said to be the Saviour of the world, and Redeemer of all men; of which love St Paul speaketh, when he saith, that *Being enemies we were reconciled to God by the death of his Son;* and that *God was in Christ reconciling the world unto himself, not imputing their sins;* and that *God having made peace by the blood of his cross, did reconcile by him all things unto himself, whether they be things in earth, or things in heaven;* the which may be called a love of reconciliation and favour; or the grace of God which came by Jesus Christ.

1 Tim. ii. 4. Tit. ii. 11.

1 Tim. ii. 6; iv. 10. Rom. v. 10. 2 Cor. v. 19. Col. i. 20. Rom. xi. 32.

John i. 17.

3 A peculiar love of friendship and complacence, which God beareth toward all those who do sincerely turn and steadfastly adhere to him, repenting of their sins and embracing the Gospel, and persisting in obedience to his laws; such God

is everywhere represented to affect with tenderest love as his faithful servants, his good friends, and dear children; being especially the Saviour of them: this distinction is observable for our better understanding the passages of Scripture concerning this matter; in which God is sometime represented as bearing a general love to all men, sometime as more especially loving the faithful and good men. 1 Tim. iv. 10.

The like principles and impulsive causes are said to move our Lord to undertake and undergo death for us; it was goodness and love toward us that inclined him thereto: *Christ*, saith St Paul, *loved us, and delivered up himself for us an offering and sacrifice to God: He loved the church, and delivered up himself for it: He loved us, and washed us from our sins in his blood: Hereby we perceive the love of God, because he laid down his life for us: I live*, saith St Paul again, *by the faith of the Son of God, who loved me, and gave himself for me.* Eph. v. 2, 25. Rev. i. 5. 1 John iii. 16. John xv. 13. Gal. ii. 20.

Such were the principles disposing, and causes in a sort moving: to which we may add our sins, as the meritorious causes of our Saviour's death; *He died for our sins; He was wounded for our transgressions, he was bruised for our iniquities.* He died for us, not only as for men, not only as for wretched men, but as for unjust and sinful men; as for enemies, and strangers to God; such as had grievously displeased God, had incurred heinous guilt, had deserved, and were become obnoxious to severest punishment; so standing in need of reconcilement, propitiation, and redemption. Had we been innocent and guiltless, there had wanted sufficient cause, or just reason 1 Cor. xv. 3. Heb. x. 12. Isai. liii. 5. 2 Cor. v. 14. Rom. v. 6, 8, 10. 1 Peter iii. 18.

SERM. XXVII.

for his death; God would not have been angry, justice could have had no pretence, or hold; we should not have been liable to suffer ourselves, nor could he have suffered for us. Death is the debt, or wages due to sin; which he therefore paid, because we owed it, and could not discharge it: *All we,* as it is said in the Prophet, *have gone astray; we have turned every one to his own way; and the Lord* (therefore) *hath laid on him the iniquity of us all:* our sins were not only indirect or remote occasions of his death, but did procure it in way of desert: even as they would have been meritorious causes of our death, had he not undertaken for us, so were they the like causes of his death, who died for us, and in our stead; *Who was made sin* (that is, a sinner, or a sacrifice) *for us; Who gave himself* ἀντίλυτρον, *a ransom instead of us all;* paying his blood a price for us, and redeeming us thereby from all the penalties and inconveniences we were liable to; buying us from the curse, by becoming a curse for us; who had upon him the chastisement of our peace; and did offer up his soul an offering and sacrifice for our sins; thereby expiating them, propitiating God's wrath, and reconciling God unto us, purging us from guilt, and procuring entire remission for our sins; the which considerations do sufficiently argue our sins, in way of desert, to have been the causes of his death.

Rom. vi. 23.
Isai. liii. 6.
2 Cor. v. 21.
1 Tim. ii. 6.
Matt. xx. 28.
1 Cor. vi. 20; vii. 23.
Heb. ix. 12.
Gal. iii. 13.
1 Pet. i. 18.
2 Pet. ii. 1.
Eph. i. 7.
Isai. liii. 5, 10.
Heb. x. 12.
1 John ii. 2; iv. 10.

IV. Now for the ends which our Lord's death aimeth at, and the effects which it produceth, (these we join, because in reality they are the same,) they, in Scripture reckoning and expression, are various and many: the most general are

Rom. iii. 25.
Heb. ii. 17.
Rom. v. 10, 11.
2 Cor. v. 19.

these, comprehending divers others subordinate to them.

1 The illustration of God's glory, by demonstrating and displaying therein his most excellent attributes and perfections; so doth St Paul teach us: *Whom God,* saith he, *hath set forth a propitiation by faith in his blood,* εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, *for a demonstration of his righteousness;* that is, as I take it, of his goodness, his justice, his fidelity, his constancy, of all those commendable perfections, which are expressed in dealing with others; and our Lord, his passion being instantly to follow, made this reflection; *Now is the Son of man glorified, and God is glorified in him;* and, *I have glorified thee upon earth: I have finished the work which thou gavest me to do.* God did therein shew himself most highly good and gracious, in so providing for the welfare of those who deserved nothing of him, who deserved ill of him, who had offended and injured him very heinously: he manifested himself most strictly just, in not suffering iniquity to go unpunished, but rather than so, exposing his own dear Son to punishment, and in him choosing himself to suffer; he declared his wisdom in contriving so admirable an expedient, whereby both his goodness might be exercised, and his justice not infringed; he shewed his veracity, fidelity, and constancy, in executing by his providence what he before had designed and promised, although so grievous and bitter to the Son of his love: he therein also laid a ground of declaring his almighty power, in raising him from the dead, as likewise of his goodness and justice

Eph. ii. 16; i. 7. Heb. ix. 14, 23, 26. John iii. 36. Matt. xxvi. 28. Col. i. 14. 1 John i. 7. Rev. i. 5. Rom. iii. 25. Col. i. 27. Eph. ii. 7.

John xiii. 31; xvii. 4.

SERM. XXVII.

in exalting him: thus by our Saviour's death was the divine glory much illustrated, and our good consequently promoted; for that we therein contemplating him so amiable for goodness, so terrible for justice, so venerable for all excellency, may be induced thence to love him, to dread him, to worship and reverence him, as it becometh us, and as it is necessary for us in order to our happiness.

2 The dignifying and exaltation of our Lord himself; by acquiring unto him in a manner a new right unto, and instating him in an universal dominion, in a transcendent glory, in perfect joy accruing to him by remuneration for so excellent an instance of submission and obedience to God's will. This is that which our Lord foresaw and foretold; *If God was glorified in him, then will God glorify him in himself, and shall straightway glorify him:* and, *To this end,* saith St Paul, *Christ died, that he might be the Lord of the dead and living;* and, *For the suffering of death he was crowned with glory and honour,* saith the Apostle to the Hebrews: and, *He was obedient to the death, therefore God exalted him:* and, *The Prince of our salvation was perfected by suffering:* and, *For the joy that was set before him he endured the cross;* and, *He,* said the Prophet of him, *shall see the travail of his soul, and be satisfied:* and, *Worthy,* say the heavenly host in the Apocalypse, *is the Lamb that is slain, (worthy* is he, *for that he was slain, and did redeem us to God by his blood,) to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*

John xiii. 32; xvii. 5. Rom. xiv. 9. Heb. ii. 9. Phil. ii. 8, 9. Heb. ii. 10; xii. 2. Isai. liii. 11. Rev. v. 12, 9.

SERM. XXVII.

3 The salvation of mankind; the which he was designed to procure by his death, and in many respects he did promote it thereby.

He did it by appeasing that wrath of God which he naturally beareth toward iniquity, and reconciling God to men, who by sin were alienated from him; by procuring a favourable disposition and intentions of grace toward us. *While we were sinners,* saith St Paul, *Christ died for us,* (and sinners, or wicked men, God cannot like or endure: *Thou art not,* saith the Psalmist, *a God that hast pleasure in wickedness, neither shall evil dwell with thee; the foolish shall not stand in thy sight; thou hatest all workers of iniquity:* and, *The wicked, and him that loveth violence, his soul hateth:* yet for us, being such, Christ died, removing thereby that just hatred and displeasure; as St Paul presently after expresseth and expoundeth it; *When,* saith he, *we were enemies, we were reconciled to God by the death of his Son:*) and otherwhere, *God,* saith he, *was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;* the non-imputation of our sins is expressed as a singular effect, an instance, an argument of his being in mind reconciled and favourably disposed toward us: and again; *He died to reconcile both* (Jews and Gentiles) *unto God in one body by the cross, having slain the enmity thereby;* that is, God being thereby reconciled to all people, they became thence united together in the common relation of friends and fellow-servants to God; becoming, as it there follows, *Fellow-citizens with the saints, and of the household of God,* οἰκεῖοι τοῦ Θεοῦ, (or allied unto him by spiritual relations).

Rom. v. 8, 10.

Ps. v. 4, 5; xi. 5; xxxiv. 16.

Hab. i. 3. Isai. iii. 8.

2 Cor. v. 19.

Eph. ii. 16. Col. i. 20, 21, &c.

Eph. ii. 19.

SERM. XXVII.

Again, It furthered our salvation, by purchasing the remission of our sins, and justification of our persons; our freedom from condemnation and punishment, our appearance as upright and acceptable in God's sight; upon the conditions of faith and repentance propounded in the Gospel; in regard to which effects he is said thereby to redeem us from our sins, to bear them, to take them away, to expiate them, to cleanse, to purge, to sanctify us from them: *Who shall lay any thing to the charge of God's elect? Who shall condemn them? It is Christ that died;* that is, Christ's death hath freed them from all liableness to guilt and condemnation: *Christ hath redeemed us from the curse of the law, being made a curse for us;* that is, he by undergoing an accursed kind of death hath purchased an indemnity and impunity for the transgressors of God's law: and, *Being justified by his blood, we shall be saved by him from wrath;* that is, from the effects of God's just displeasure, condemnation, and punishment: and, *In whom,* saith St Paul again clearly, *we have redemption through his blood, the forgiveness of sins, according to the riches of his grace:* and, *My blood,* saith our Lord, *is the blood of the new testament, which was shed for many for the remission of sins:* and, *Christ,* saith the Apostle to the Hebrews, *was once offered to bear the sin of many,* (or of the many, the multitude of men:) *Now once in the end of the world hath he appeared,* εἰς ἀθέτησιν ἁμαρτίας, *for the abolition of sin by the sacrifice of himself:* and, *Behold,* saith St John the Baptist, *the Lamb of God, that taketh away the sins of the world:* and, *The blood of Christ doth,* saith St

Rom. viii. 33, 34.
Gal. iii. 13.
1 Pet. ii. 24.
Rom. v. 9.
Eph. i. 7. Col. i. 14.
Matt. xxvi. 28.
Heb. ix. 26, 28; vii. 27.
John i. 29. Heb. x. 4, 11.
1 John i. 7.

John, *cleanse us from all sin: He loved us, and washed us from our sins in his own blood: He is a propitiation for our sins; and not for our sins only, but for the sins of the whole world:* and, *Jesus, that by his blood he might sanctify the people, did suffer out of the gate: He delivered himself up for the Church, that he might sanctify it—that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.* SERM. XXVII. Rev. i. 5. 1 John ii. 2; iv. 10. Heb. xiii. 12. Eph. v. 25, 27.

Our Lord also by his death procured our salvation, as having thereby purchased for us means sufficient to free us from the power and dominion of sin, to purify our hearts, and sanctify our lives; for, *He gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works:* and, *He gave himself for our sins, that he might redeem us from this present evil world:* and, *We were redeemed, not with corruptible things, with silver, or with gold; but with the precious blood of Christ, as of a lamb without blemish, and without spot, from our vain conversation, delivered from our fathers:* and, *He by his own self bare our sins in his own body on the tree, that we being dead to sin should live unto righteousness: We are with him dead to sin; our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* Tit. ii. 14. Gal. i. 4. 1 Pet. i. 18, 19; ii. 24. Rom. vi. 2, 6, 8, 11.

In subordination to, coincidence or concurrence with, the principal designs and effects, our Lord also died for the reparation of God's honour, which we by contempt of his authority and violation of his law had impaired, but our Saviour by so signal an obedience thereto did repair; for the recovery

SERM. XXVII.

of God's right, which was infringed by withdrawing so great and noble a part of his creation from its due allegiance and service; the which he recovered and restored to him; for the satisfaction to God's justice, provoked by so heinous impieties and iniquities; the which was abundantly performed by so infinitely valuable a compensation and sacrifice offered thereto.

Heb. x. 29. Matt. xxvi. 28. 1 Cor. xi. 25.

Also for ratification of the new covenant between God and us; whence his blood is called, the blood of the covenant, the blood of the new testament.

Col. i. 20. Eph. ii. 15.

For the pacifying and reconciling all things in heaven and earth; removing all causes of dissension and distance; inducing obligations to concord and charity.

1 Cor. xv. 55. Heb. ii. 14, 15.

For pulling out the sting, and removing the terrors of death; *Destroying,* καταργήσας, (or *defeating*) *him that had the power of death, and delivering them who through the fear of death are all their lifetime subject to bondage.*

Col. ii. 15.

For the suppressing, vanquishing, and triumphing over the powers of hell and darkness, the which he did, as St Paul telleth us, achieve upon his cross: and by his death he telleth us, that the prince of this world was condemned, and cast out.

John xii. 31; xvi. 11.

For engaging us to the practice of all righteousness and obedience, (especially to the most excellent, high, and hard parts thereof, charity, humility, meekness, patience, self-denial, utmost constancy and perseverance,) both from our obligation in regard to what he suffered for us, and in imitation of his example; for, *We should run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for*

Heb. xii. 1, 2.

the joy that was set before him endured the cross, despising the shame: and, *Christ having suffered for us in the flesh, we should,* saith St Peter, *arm ourselves with the same mind,—so as no longer to live the rest of our time in the flesh to the lust of men, but to the will of God.* SERM. XXVII. 1 Pet. iv. 1, 2.

Lastly, for attestation unto and confirmation of divine truth; sealing by his blood that heavenly doctrine which he taught, and witnessing before Pontius Pilate a good confession: he was the Prince of martyrs; who, as he for this end, as he told Pilate, was born, and for this end came into the world, that he might bear witness to the truth, so he especially did accomplish that glorious design by his death; enduring the contradiction of sinners against himself, resisting unto blood in combating against sin; by his blood, indeed, all other witnesses of truth did, as it is said in the Revelation, accomplish their warfare, and obtain victory: his blood purchased for them their resolution and strength; his promises supported them, his example did animate them, to the profession and maintenance of truth, in the greatest dangers and most violent assaults. 1 Tim. vi. 13. John xviii. 37. Heb. xii. 3, 4. Rev. xii. 11.

Such ends did the death of our Lord regard, such fruits did grow from it, which the time permitteth us but thus cursorily to touch.

V. Now for the practical influences the consideration of this point should have upon us, they are many and great; but we can now only name or insinuate them.

1 It should beget in us highest degrees of love and gratitude toward God and toward our Saviour, in regard to this highest expression of love

SERM. XXVII.

and instance of beneficence toward us. Greater love God could not have shewed, than in thus destinating and offering up his only dearest Son to death (a most painful and shameful death) for our sake; and, *Greater love,* he told us himself, *than this hath no man, than that one should lay down his life for his friends;* no man hath greater, except himself, who even laid his life down for his enemies and persecutors: and love so incomparably, so extremely great, doth surely require correspondent degrees of love and thankfulness.

John xv. 13.

2 It should raise in us great faith and hope in God, excluding all distrust and despair, that God will not bestow upon us whatever is needfully or conveniently good for us; for *He,* as St Paul argueth, *who did not spare his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

Rom. viii. 32;

3 Particularly, it should comfort us, and satisfy our conscience in regard to the guilt of our sins, however contracted, supposing that we do heartily repent of them; for that, *There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit;* and that, *Being justified by faith, we have peace with God through our Lord Jesus Christ;* by virtue of his death we, sincerely repenting, are freed from all condemnation, we, truly believing, have a firm and sure peace with God: *Who shall lay any thing to the charge of God's elect? Who is he that condemneth,* seeing *it is Christ that hath died?* We are very blameably incredulous, if, having such an assurance from God and such an engagement upon him, we distrust his mercy.

viii. 1; v. 1; viii. 33, 34.

4 It discovereth unto us the heinousness of our sins, and thence should breed in us a vehement detestation, together with a great dread of them; a detestation of them, as having provoked God to such a pitch of displeasure, causing him to deal thus severely with his own beloved Son; as having brought so heavy suffering upon a Person so infinitely high in dignity, excellent in worth, kind and gracious to us; a dread of them, as exposing us, if we do not avoid and forsake them, to the most grievous pains and miseries; for, *If these things were done to a green tree,* (if such punishments were inflicted upon one so innocent, so worthy, so little obnoxious to the fire of divine wrath and vengeance,) *what shall be done to the dry?* that is, what will become of us, who are so guilty, so combustible by that fire, if we by presumptuous commission of sin, and impenitent continuance therein, do incense God against us?

Luke xxiii. 31.

5 It should work in us a kindly contrition and remorse for our sins, which were, indeed, the murderers of so good a friend and loving a Saviour: others were but instruments; they were the principal authors of his death; they most truly betrayed him, they accused him, they condemned him, they lifted him up to the accursed tree; they moved God, and enabled men to inflict this horrible punishment on him.

6 It should deter us from them, and engage us most carefully to avoid them, as those which in a sort do exact another death from him; crucifying him afresh, as the Apostle to the Hebrews telleth us, vilifying and defiling the precious blood of the covenant, (as he likewise teacheth).

Heb. vi. 6; x. 29.

SERM. XXVII.

7 It should engage us to a patient submission and resignation of ourselves to the will and providence of God; *Forasmuch as Christ hath suffered for us in the flesh, we should,* as St Peter adviseth, *arm ourselves likewise with the same mind:* and, *Let,* exhorteth St Paul, *the same mind be in us that was in Christ Jesus; who being in the form of God humbled himself, and became obedient unto death, even the death of the cross:* we should not disdain, nor upon any account be displeased or unwilling, in bearing any cross or affliction, to follow the pattern of our great Master; *Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross.*

1 Pet. iv. 1.

Phil. ii. 5, 8.

Heb. xii. 2.

8 It doth also oblige us to the deepest mortification in conformity to his death: we should be with him (or after him) crucified to the lusts and affections of the flesh, to the fashions, glories, desires, and delights of the world; *Knowing this, that our old man is crucified with him; that the body of sin might be destroyed, that henceforth we should not serve sin.*

Phil. iii. 10. Gal. v. 24; ii. 20. 1 Pet. iv. 2. Col. iii. 3, 5. Rom. vi. 5, 6.

9 It is also a strong engagement to the fullest measure of charity toward our brethren; for, *If,* saith St John, *God so loved us,* (as to give his own Son to die for us,) then *ought we to love one another,* in a degree answerable to such an obligation and pattern: *If,* addeth the same Apostle, *he laid down his life for us,* then *ought we also to lay down our lives for the brethren.*

1 John iv. 11; iii. 16.

10 In fine, we hence appear obliged to yield up ourselves wholly to the service of our Saviour; to the promoting of his interest and glory: since we, as St Paul admonisheth us, are not our own,

1 Cor. vi. 20;

being bought with a price; and must therefore glorify God in our body, and in our spirit, which are God's, by a purchase so dear and precious; since, as that Apostle again mindeth us, Christ died for all, that they which live might not live to themselves, but to him that died for them; this being, let us not wrong the Lord who bought us, by withholding his due, the price of his dearest blood; let us not abuse him, by defeating his purpose, no less advantageous to ourselves, than honourable to him; but as by being our Saviour he hath deserved to be our Lord, so in effect let him ever be; let us ever believe him so in our heart, confess him with our mouth, and avow him in our practice; which that we may do, God of his infinite mercy, by his holy grace, vouchsafe unto us, through Jesus Christ our Lord. Amen.

1 Cor. vii. 23. 2 Cor. v. 15. 2 Pet. ii. 1.

Now, *Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever.*

Rev. i. 5, 6;

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

v. 12;

Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen.

v. 13.

SERMON XXVIII.

THE RESURRECTION OF CHRIST; ITS HISTORICAL ATTESTATION CONSIDERED.

ACTS I. 3.

To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

SERM. XXVIII.

THE most proper and most usual way of God, in confirming any truth of high moment in special manner revealed by him, is by lending unto them whom he employs as messengers thereof his powerful arm, for the performance of works supernatural or miraculous. Of such works there is none more certainly such, than raising a dead person to life; the doing which upon several accounts plainly surpasseth the power of any creature; not only as exceeding the ordinary law and course of nature established and upheld by God, but for that the souls of men departing hence do return into God's hand, or into a state by high sentence determined, whence no creature is able to fetch them down, or raise them up; because also God hath reserved the prerogative of doing this unto himself; he holding (as it is expressed in the Rev. i. 18. Revelation) *The keys of hell and of death;* he

having said, *I am he, and there is no God beside me; I kill, and I make alive.* SERM. XXVIII.

There could also particularly be no more proper way of confirming our Religion to come from God, whether we consider the persons whom it was designed for, or the doctrines it propounded. The Jews were uncapable of conviction by any other way than by miracle; no other reason would have been apprehended by them, or would have had any force upon them: *The Jews,* saith St Paul, *require a sign;* and, *Except ye see signs and wonders, ye will not believe,* said our Saviour to them. The Gentiles also had been so used to the winding off and on the subtleties and the plausibilities of disputation, that nothing probably in that kind would have sufficed to persuade them; and therefore somewhat miraculous in the highest kind might be needful to convert them: also the most peculiar and eminent doctrines of our Religion (such as are, our Lord Jesus being the Messias, the Son of God, and Saviour of the world; the future resurrection, general judgment, and dispensation of rewards, answerable to men's practice in this life) cannot more immediately and directly be assured, than by the resurrection from the dead of him who principally did reveal them.

Deut. xxxii. 39. 1 Sam. ii. 6. Ps. lxviii. 20. 1 Cor. i. 22. John iv. 48.

Wherefore Almighty God in confirmation of our Religion did perform this great work in raising Jesus our Lord from the dead; and withal (for the conviction of the world, for rendering our faith reasonable and our infidelity inexcusable) he did take especial care, that the fact should by very sufficient testimony be conveyed unto us; to which purpose he did, as St Peter saith, *προχειροτονεῖν,* Acts x. 41.

SERM. XXVIII.

predesign, pick out, and appoint a competent number of persons, in all respects capable and fit to assert it: this is that which St Luke, in our text, doth in way of historical narration affirm. And because the truth thereof is, in its kind, the principal argument, whereby the truth of our Religion in gross may be evinced, we shall for the confirmation of our faith against all impressions of this incredulous (and therefore impious) age, endeavour by God's assistance now to declare and maintain it. That Jesus truly died, all the world could testify; no death was ever more solemn or remarkable; nor do any adversaries contest it; that he, after that death, was by divine power raised again to life, is that which we believe and assert. Now whoever with reason shall doubt thereof or deny it, must do it, either because of some repugnance in the fact itself, implying that it could not well be done; or from deficiency of the testimony proving it, as to its authors or circumstances: but neither of these exceptions may reasonably be admitted.

As for the fact itself, or the notion of a resurrection in general, there cannot, (admitting that, which, as capable of antecedaneous proof, and as acknowledged by all persons owning any Religion, may be presupposed, the power and providence of God, together with his chief attributes of wisdom and goodness incomprehensible,) there cannot be any repugnance therein, or any incredibility. For it was neither in its nature impossible to God, or in its design unworthy of him; it contained nothing apparently either beyond the power of God, or presumable to be against his will.

SERM. XXVIII.

I. To raise a dead man to life, is, indeed, we confess and avow, a work surpassing the power of any creature not assisted by God; but no reason can be assigned, why it should go beyond the divine power. The doing it doth not involve contradiction, and is therefore an object of power, and at least is achievable by Omnipotence: let the soul be what it will, and in whatever life may be supposed to consist, nothing can hinder that God may reduce the parts of a man into the same state they sometime before were in. And very easily it is conceivable, that he who (according to the general notions and current traditions of mankind) did first inspire the soul of man into his body, may reinfuse it being separated; that he, who after death, keepeth it in his hand, may thence restore it; who also (according to histories received in all the principal Religions that have been in the world) hath often actually performed it. Pliny, indeed, doth reckon this among instances of things absolutely impossible; *It is,* saith he, *a great solace of our imperfect nature, that even God cannot do all things; for neither can he bring death upon himself, if he would, nor bestow eternity on mortals, nor recall the dead to life*[a]: but it is no wonder, that he, who thought the soul quite to perish by death, should conceive the restitution thereof impossible; although even supposing that, his opinion was not reasonable; for even anything, how corruptible soever by dissolution of its ingredients, or alteration of its temperament, may, by recollecting and

[a] Imperfectæ vero in homine naturæ præcipua solatia sunt, ne Deum quidem posse omnia. Nam neque sibi potest mortem consciscere si velit, (quod homini dedit optimum in tantis vitæ malis) nec mortales æternitate donare, nec revocare defunctos.—Hist. Nat. II. 7.

SERM. XXVIII.

rejoining those ingredients, or by re-establishing the causes of such a temperament, be restored, (as a house whose materials are dispersed may be re-edified, or as a liquor by a new fermentation may be revived;) which to effect may not be deemed hard to him that made the whole world. However to such as him we may say, as our Saviour did to the Sadducees, *Ye err, not knowing the Scriptures, nor the power of God.* Especially to those who acknowledge the immortality of the soul, or its permanence in a separate state, and who admit the truth of the ancient histories among the Jews, it is not only most evidently possible, but very credible, that God upon any considerable occasion should perform it: with such St Paul might well thus expostulate; *What? doth it seem incredible to you, that God should raise the dead?* to you that have such previous notions and persuasions about God's omnipotency; (such as the prophet Jeremiah expresseth when he saith, *Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee;*) to you who avow God to be the Father of spirits, who formeth the spirit of man within him, and that when man dieth, his spirit returneth to God who gave it: to you who believe, that our souls are spiritual substances, like unto angels, subsisting after death, and destined to future rewards: to you, in fine, who may in your holy records find so many experiments of this power exerted by God in his prophets; such as that of Elias his restoring the widow of Sarepta's son; of Elisha raising the son of the Shunammite; that of the dead man reviving when his body touched the prophet's bones: to

Matt. xxii. 29.

Acts xxvi. 8.

Jer. xxxii. 17.
Zech. viii. 6.
Job xlii. 2.
Heb. xii. 9.
Num. xvi. 22; xxvii. 16.
Zech. xii. 1.
Isai. lvii. 16.
Eccles. xii. 7.

1 Kings xvii. 21.
2 Kings iv. 35; xiii. 21.

you therefore this fact cannot be in itself incredible; nor indeed can it, for the reason suggested, to any man reasonably seem impossible.

II. Nor was it apparently in its design unworthy of God, or inconsistent with his holy will: for the ends thereof (such as were pretended by the attesters of it) were, as very great and important, so most good and reasonable; it aimed at no slight or trifling matter, but such as in appearance highly concerned the glory of God, and conduced to the welfare of mankind; it professing itself to be a credential of the greatest embassy that ever came down from heaven to men, importing the complete revelation of God's will and procurement of salvation to the world; and did therefore in that respect well become the wisdom and goodness of God to use it. It pretended to confirm a doctrine containing most true and worthy representations of God, the best that could be; declaring most gracious intentions in God of mercy and kindness toward men; no less proper for him, than grateful and needful for us; prescribing most excellent rules and patterns of life, (wherein the most genuine piety and virtue, most exact justice and hearty charity, most strict purity and sobriety are prescribed,) yielding the most effectual helps to the practice of all goodness, and tendering the best encouragement thereto; and upon this account therefore also most worthy of God. So that, indeed, God could not be conceived to perform such a miracle to better purpose, than for promoting the designs it pretendeth, being so very great, and so very good: it could not be improper for the Divine power to be thus exerted in favour of a Religion

SERM. XXVIII.

so apt to promote his glory, and to procure our benefit.

If it be said, that it is absurd or improbable, that God should choose to perform this miracle upon a person of this sort; one so mean and obscure in the state of his life, so wretched and infamous for the manner of his death; that God rather should have chosen for the interpreter of his mind, and minister of his purposes, a personage more illustrious in rank, and clear in repute; I answer, first, that our shallow fancy is a bad and incompetent judge of what is reasonable or absurd, convenient or unfit, in such cases, touching the counsels of God; who seeth not as man seeth; whose thoughts are not as our thoughts, nor ways as our ways; whose folly is wiser than men, (that is, whose counsels, however seeming strange to our dim apprehensions, do yet far excel the results of our best wisdom;) before whom, whatever is high among men is abominable; with whom the wisdom of this world is folly; whose judgments are unsearchable, and his ways past finding out; as the Holy Scriptures teach us; and as good reason, considering the vast distance between God and us, must acknowledge: so that no such appearance of incongruity can bottom a good exception against this, or any such matter, otherwise well attested. I say further, that God's choice herein, being weighed by a pure and well disposed mind, will appear upon many accounts full of admirable reason and wisdom; all the divine economy concerning our Lord, being rightly apprehended, will soon appear wisdom to the perfect, and will be justified by the children of wisdom; as that

1 Sam. xvi. 7. Isai. lv. 8; xl. 13. 1 Cor. i. 25.

Luke xvi. 15. 1 Cor. i. 20. Rom. xi. 33. Ps. xcii. 5; xxxvi. 6, 7. Job xi. 7.

1 Cor. ii. 6, 7, 14. Matt. xi. 19.

wherein God's transcendent goodness, and perfect justice, and glorious power are with greatest advantage displayed; whereby the hearts of men are most sweetly comforted under their sense of sin and fear of misery, their minds are most clearly instructed in the ways of duty and happiness, their affections are most strongly excited and encouraged to the practice of all goodness: to such purposes (for causes which, were it now seasonable, we could produce) our Saviour's low condition and hard circumstances did admirably serve; and therefore upon that score it could not be unlikely, that God should raise him from the dead.

III. But neither (which is the most considerable point) is the testimony asserting this fact anywise defective or insufficient, but hath all the conditions imaginably requisite to the most entire assurance of any such matter. The defect in the testimony, if any be, must arise from weakness or from wilfulness in the witnesses, (their want of knowledge or mistake, their want of honesty or their unfaithfulness,) or from some circumstances belonging to their persons, or their testimony, able to invalidate their attestation; but none of these things can with reason be supposed; they were in all respects more than competently qualified to attest, and all considerable circumstances do assist in confirming their attestation; as by weighing the considerations following may appear.

1 As for their number, it was not one or two persons, (although one or two ordinarily do suffice for decision of the greatest cases among men,) but many who conspired in asserting it. *He was* (saith St Paul, one who was conversant with these

1 Cor. xv. 5, 6.

SERM. XXVIII.

witnesses, who, of a zealous adversary and fierce persecutor of this testimony, did become an earnest avoucher thereof) *seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present:* and, *This Jesus,* say the twelve Apostles, *hath God raised up, whereof all we are witnesses:* twelve there were who principally were designed, and did take it for their especial duty to attest this matter, beside many others, who in their order were able and ready to do it.

Acts ii. 24, 32; v. 32; i. 22; x. 39.

2 These witnesses were no strangers to Jesus, but persons by long conversation most familiarly acquainted with him; who had (as it is said, and as it was notorious) been with him from the beginning, who went in and out with him all the time (that is, for three years' space) from his baptism to his ascension.

John xv. 27. Acts i. 21, 22.

3 They did aver themselves to be *αὐτόπτας τοῦ λόγου,* or *αὐτηκόους,* eye or ear-witnesses of the matter, as fully informed about it as senses could make them; *We cannot but speak what we have heard and seen: What we did see with our eyes, and what our hands did handle of the word of life, that we report unto you;* so St John (the beloved disciple, who constantly attended on his dear Master) expresseth his testimony: and, *We have not followed cunningly devised fables, when we made known unto you the power and presence of our Lord Jesus Christ, but were eye-witnesses of his majesty;* so St Peter affirmeth concerning the manner of their testifying these matters. They did, I say, hear and see him, and that with all advantage possible or needful, not once or twice, not in passing, or at

Luke i. 2. Acts iv. 20. 1 John i. 1. 2 Pet. i. 16.

distance, not in way of glimpse or rumour; but often, for a good time, thoroughly; many days conversing and interchanging discourses with him; *Who,* as St Peter in the name of the rest saith, *did eat and drink with him after that he rose from the dead:* and, *To whom,* as St Luke, their companion, from their mouth in our text saith, *also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:* and, *He was,* saith St Paul, another familiar of theirs, *seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses to the people.* And two of these witnesses, St John and St Matthew, are, in writings extant, relaters of passages occurring in their conversation with him, very many, very sensible as can be.

Acts x. 41; i. 3; xiii. 31.

4 We may also consider, that the chief of these witnesses, the Apostles themselves, were at first (as St Luke of them and from them confesseth) so far from being easy or credulous in regard to this matter, that, hearing it from others, who before had seen our Lord risen, they took it for a trifle, or a fiction, and gave no credence thereto: *Their words,* saith the text, ἐφάνησαν ὡσεὶ λῆρος, *did seem to them* (*a toy,* or) *an idle tale, and they believed them not.* Yea, some of them would hardly confide in their own eyes, nor would yield assent unto the fact appearing to them, until, by letting them touch him, and shewing them the marks of his crucifixion remaining on his body, he demonstrated himself to be the very same person who had lived with them and died before them; *They were terrified and affrighted, and supposed they had seen a*

Luke xxiv. 11. Matt. xxviii. 17.

John xx. 27.

Luke xxiv. 37, 41.

SERM. XXVIII.

spirit—and while they yet believed not for joy, and wondered, &c. are words in the history.

5 Upon these grounds, as they professed, they did, without any mincing, hesitancy, or reservation, in the most full, clear, downright, and peremptory manner, with firm confidence and alacrity, concurrently aver the fact; *They spake the word of God with boldness—and with great power gave the Apostles witness of the resurrection of the Lord Jesus.*

Acts iv. 31, 33; xiv. 3.

Which things being weighed, it will appear impossible, that the attesters of this fact (supposing them in their wits and senses; and certainly they were so, as presently we shall shew, and as the thing itself plainly speaks) could be ignorant therein, or mistaken about it[b]. For if all the senses of so many persons in a matter so grossly sensible, so often, and for such a continuance of time, can be distrusted; if the Apostles could imagine they saw their Friend and Master, whom they so long had waited upon, when they did not see him; that they heard him making long discourses with them, when they did not hear him; that they did walk, eat, and drink with him, did touch and feel him, when there was really no such thing; what assurance can we have of anything most sensible? what testimony can be of any validity or use? On that hand, therefore, the testimony is impregnable, the witnesses cannot be accounted ignorant or mistaken in the case; for number, or for ability, they cannot be excepted against.

It must be therefore only their seriousness, honesty, or fidelity, that remains questionable in

[b] Ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν.—2 Cor. iv. 13.

them; they must be said to have wilfully deceived and imposed upon the world; self-condemned hypocrites, impudent liars, and egregious impostors they must have been, if their testimony was false: but that they were not such persons, that they could not, and would not do so, there are inducements to believe, as forcible as can be required, or well imagined, in any such case.

(1) They were persons who did (with denunciation of most heavy judgments from God on the contrary practices) preach and press constantly and earnestly all kinds of goodness, veracity, and sincerity, together with humility, modesty, ingenuity, and equity, as main points of that Religion, which they by this testimony confirmed. All their discourses plainly breathed a most serious and sprightly goodness and charity toward men, very inconsistent with a base plot to delude them; their doctrine utterly condemned all malice, all falsehood, craft, and hypocrisy, detruding into the bottomless pit all that love or make a lie. Consider these sayings and rules of theirs; *As we have opportunity, let us do good unto all men: Let your moderation* (or equity) *be known to all men: Shew all meekness to all men: Laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: Putting aside all lying, speak every man truth with his neighbour: Lie not one to another, seeing ye have put off the old man with his deeds: Brethren, be not children in understanding: however in malice be ye children, but in understanding be perfect men.* Such were their precepts, discountenancing all

Rev. xxii. 15; xxi. 27. Gal. vi. 10. Phil. iv. 5. Tit. iii. 2. 1 Pet. ii. 1, 2. Eph. iv. 25, 15. Col. iii. 9. 1 Cor. xiv. 20. Tit. ii. 7, 8.

SERM. XXVIII.

malice and all fraud; propounded in a manner as serious and grave and simple as can be imagined; all the tenor of their doctrine consenting to them: wherein also they earnestly declare against and prohibit all vanity of mind and perverseness of humour; all affectations of novelty and singularity; all peevish factiousness and turbulency; all fond credulity, stupidity, and precipitancy; all instability and giddiness of mind; all such qualities, which dispose men without most sure and evident grounds either to introduce or to embrace any new conceits, practices, or stories: such was their discourse, nowise sounding like the language of impostors; deceit could hardly so disguise or so thwart and supplant itself.

(2) Their practice was answerable to their doctrine, exemplary in all sorts of virtue, goodness, and sincerity; such, indeed, whereby they did in effect conciliate much respect and authority to their words: *Ye are witnesses,* (they could, appealing to the observers of their demeanour, and to the all-knowing God, say,) *and God also, how holily and justly and unblameably we behaved ourselves among you that believe:* and, *We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.* Such a lively sense of goodness shining forth in a long course of practice; so to bridle appetites, so to moderate passions, so to eschew all the allurements of pleasure, profit, and honour; to bear adversities so calmly and sweetly; to express so much tender kindness and meekness toward all men; to be

1 Thess. ii. 10.

2 Cor. iv. 2, 6; ii. 17. Phil. iii. 17.

SERM. XXVIII.

continually employed in heavenly discourses and pious works; exhorting men by word, leading them by example, to all sorts of goodness indisputably such: to live thus, long and constantly, doth nowise suit unto persons utterly debauched in mind, and of a profligate conscience; who had devised, and did then earnestly drive on the propagation of a vile cheat. The life, I say, they led was not the life of wicked impostors, but worthy of the divinest men; fit to countenance and carry on the best design, such as they pretended theirs to be.

(3) Further, they were persons of good sense; yea, very wise and prudent; not in way of worldly or fleshly wisdom; in skill to contrive or compass projects of gain, honour, or pleasure to themselves; to the commendation of them and of their testimony, they disclaimed being wise or skilful that way; having no practice therein, nor caring for it; (for they looked not much on things temporal and transitory; they did not mind earthly things; they had not their conversation, or interest, here, but above, as citizens of another world, deeming themselves as but sojourners and pilgrims here;) but endued they were with a wisdom, as in itself far more excellent, so more suitable to the persons they sustained; with great perspicacity and sound judgment in the matters they discoursed about, and in the affairs they pursued: such their writings, according to acknowledgment of innumerable most wise and learned persons, fraught with admirable wisdom and heavenly philosophy, (rude, indeed, and simple in expression, but most exact and profound in sense,) do manifest them to have

1 Cor. i. 20; ii. 5, 6. 2 Cor. i. 12; xi. 6; iv. 18. Col. iii. 2. Phil. iii. 20. 1 Pet. ii. 11.

SERM. XXVIII.

been; such the tenor of their doctrine evidenced them, shining with that lustre and beauty, compacted with that strength and harmony, that whoever will not confess it to have proceeded from God, must, upon consideration, however allow, that it could not have been devised by idiots or mean persons, but did come from persons of much subtlety and great reach: they must be no fools who could frame a Religion merely by its own plausibility, without any external help, able presently to supplant all the Religions in the world; and to stand durably firm upon the foundations laid by them. Such also the notable conduct of their great affair, (notwithstanding so mighty disadvantages and difficulties,) together with the prodigious efficacy their endeavours had upon men, do evince them to have been[c]: they surely could not be weak men, who in a plain and peaceable way confounded all the wit and policy, all the learning and eloquence, all the force and violence that withstood them. Experience did attest to the truth of what St Paul saith; *The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*

Acts vi. 10.

1 Cor. i. 27.

2 Cor. x. 4, 5.

(4) So were they qualified in their minds: it must be further also considered, as to their purposes in this case, that, in falsely venting and urging this testimony, they could not have any

[c] Πῶς αὐτὸ κατώρθωσαν μαινόμενοι καὶ ἐξεστηκότες; &c.—Chrys. in 1 Cor. Orat. v. elegantissime. [Opp. Tom. III. p. 270.]

design gainful or beneficial to themselves[d]; but must therein to no end be mischievous to themselves and others; abusing others indeed, but far more harming themselves; they must be supposed voluntarily to have embraced all sorts of inconvenience, and designedly to have rendered themselves miserable; courting adversity, choosing naked and barren evil for its own sake: *For our exhortation was not of deceit, nor of uncleanness, nor in guile: for neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: neither of men sought we glory.* Profit, honour, or pleasure, (those baits which entice men to do evil, and set them upon wicked attempts,) or any worldly advantage thence to accrue to themselves, they could have no design upon; for all those things wittingly and willingly they did abandon; for the sake of this very testimony incurring extremities of loss, of disgrace, and of pain. They did plainly foresee what entertainment their testimony would find, and how in prosecution thereof they should be forced to endure all kinds of indignity, of damage, and of hardship from men; that in this world they should have tribulation; that men should deliver them up to be afflicted, and should kill them; and that they should be hated of all nations for his name's sake; their Master expressly had forewarned them, that all who would live godlily in Christ Jesus (that is, all professors of faith in him, especially the teachers thereof) must suffer persecution; and must through much tribulation enter into the kingdom of God; that bonds and imprisonments did abide

SERM. XXVIII.

1 Thess. ii. 3, 5.

John xvi. 33; xv. 20; xvi. 2. Matt. xxiv. 9. Luke xxi. 12.

2 Tim. iii. 12.

Acts xiv. 22; xx. 23.

[d] Vid. Chrys. ibid.

SERM. XXVIII.

them in every place; that God had set forth the Apostles as appointed unto death, and exposed them as spectacles of scorn and obloquy to the world; that they were called to suffering, and appointed to this very thing, as to their office and their portion: these were the rules and measures they went by; these the expectations they had from the world: according unto which it did in effect happen to them; *Even to this present hour we both hunger and thirst, and are naked, and have no certain dwelling-place; and labour, working with our hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and as the offscouring of all things unto this day:* so doth St Paul describe the Apostles' condition.

1 Cor. iv. 9.
1 Pet. ii. 21.
1 Thess. iii. 3.
1 Cor. iv. 11, 12, 13.
2 Cor. iv. 8.

(5) All these afflictions, as they knowingly did object themselves to for the sake of this testimony, so they did endure them with contentedness and joy; when they had been beaten, they departed, rejoicing that they were counted worthy to suffer shame for the name of Jesus; rejoicing that they were made partakers of Christ's sufferings; deeming it a privilege that was given them, not only to believe in him, but to suffer for his name; thinking themselves happy in being reproached for the name of Christ; taking joyfully the spoiling of their goods; counting all things but loss for the excellency of the knowledge of Jesus Christ their Lord, for whom they suffered the loss of all things.

Acts v. 41.
1 Pet. iv. 13.
Phil. i. 29.
1 Pet. iv. 14.
Heb. x. 34.
Phil. iii. 8.
1 Pet. i. 6.
Rom. v. 3.
James i. 2.

(6) Whence it is evident enough, that the satisfaction of their conscience, and expectation of future reward from God for the discharge of their duty herein, was all the argument which did

induce them to undertake this attestation, all the reason that could support them in it; neither of which could be consistent with the resolved maintenance of such a falsehood. They could not, indeed, but grievously be tormented with remorse in their minds, they could not but dread severe vengeance from heaven, had they been conscious to themselves of so villainous a design of mocking God, (whose name and express command they pretended, whose testimony and judgment they appealed to in this affair,) and together of abusing the world with such an imposture. Such must have been their inward sense, and such their expectations, had they proceeded with guilty conscience in this business: but they do seriously profess otherwise, and the condition of things might assure us they were in good earnest; εἰς τοῦτο, *For this end,* saith St Paul, *we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe:* and, *Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world:* and, *Knowing the fear of the Lord,* (that is, being sensible of our duty toward God, and fearful of his judgment, if we transgress it,) *we persuade men; but are made manifest unto God.* So they declare what principle it was that moved them to this practice: and the hope encouraging them in it they often express: *If,* said they, *we suffer with Christ, we shall be glorified together with him:* and, *We always bear about in the body the dying of the Lord Jesus, that the life also of Jesus may*

SERM. XXVIII.

Acts iv. 19; v. 29. 2 Cor. ii. 17; iv. 2. 1 Cor. ix. 16.

1 Tim. iv. 10.

2 Cor. i. 12;

v. 11.

Rom. viii. 17.

2 Cor. iv. 10.

SERM. XXVIII.

2 Tim. ii. 11, 12. 1 Pet. i. 7; iv. 13. 2 Tim. iv. 7, 8.

be made manifest in our body: and, *It is a faithful saying, If we are dead with him, we shall also live with him; if we suffer with him, we shall also reign with him; if we deny him, he also will deny us:* and, *I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.* So they profess concerning the grounds and reasons of their maintaining this testimony (and the points connected therewith) with so great present inconvenience to themselves: and the state of things rendereth their profession most credible; for they appear not so blind as not to see those inconveniences, nor so fond as to like them for themselves, or upon no considerable account; they confess, that they should be very stupid and senseless people, if they had incurred and underwent all this to no purpose, or without hope of good recompense for it after this life;

1 Cor. xv. 14, 15, 19, 30, 31.

If Christ be not risen, saith St Paul, *then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God, that he raised up Christ;*—then we have only hope in this life; and, *If in this life only we have hope in Christ, we are of all men most miserable.*

(7) And how, indeed, is it conceivable, that such persons should be so bewitched with so passionate an affection, or so mighty a respect, toward a poor dead man, (one, who was born so obscurely, who lived so poorly, who died so miserably and infamously, as a malefactor; who, indeed, so died to their knowledge most deservedly, supposing they did know their testimony to be

false; one who never was capable to oblige them, or to recompense them for their actings and sufferings in any valuable measure,) that merely for his sake, or rather not for his sake, but only for a smoke of vain opinion about him, (which could nowise profit either him or them,) they should with an inflexible obstinacy defy all the world; expose themselves to all the persecutions of the world, and to all the damnations of hell? St Paul surely had another opinion of Jesus, when he said; *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?—Nay, in all these things we are more than conquerors through him that loved us: for I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* Could they, think we, speak thus, who knew Jesus to be a wicked deceiver, worthily hated of God and men? No, assuredly; their speech and behaviour do palpably shew, that therefore they did bear so vehement an affection, and so high a respect toward Jesus, because, as with their mouths they openly professed, so they were in their hearts thoroughly persuaded, that he was the Son of God most dear unto him; who died for their sake; who was to their knowledge raised again; who also, according to his promises, would recompense their faithful adherence to him with eternal joy and bliss.

Rom. viii. 35—39;

x. 9.

(8) Again, we may consider these witnesses to have of themselves been persons very unlikely

SERM. XXVIII.

to devise such a plot, very unfit to undertake it, very unable to manage and carry it through[e]: persons they were of no reputation for birth, for wealth, for any worldly interest; persons of no education, no improvement, no endowments of mind (natural or artificial) anywise considerable[f]: they were, as to condition and manner of life, fishermen, publicans, and mechanics; as to abilities of mind, they were (as they report themselves)

Acts iv. 13. ἀγράμματοι καὶ ἰδιῶται, *illiterate and simple:* they were also men of no great natural spirit or courage, but rather irresolute and timorous: as their deserting their Master, their renouncing him, their flying and sculking, reported by themselves, declare: the base, or ignoble, the despicable, or abject, the weak, the foolish things of the world, they did style themselves; and in that no adversary will, I suppose, contradict them. And is it possible, that a few (in this repect I mean very few) persons thus conditioned and qualified, should have the wit to contrive, or the courage to maintain a forgery of such importance[g]? What hope they

Matt. xxvi. 56. John xx. 19.

1 Cor. i. 27, 28.

[e] Vid. Chrys. Orat. LXI. Opp. Tom. VI. p. 627. [Καὶ γὰρ ἄφατος δύναμις ἦν, τὸν ἁλιέα καὶ τὸν τελώνην, καὶ τὸν σκηνοποιὸν ἀπὸ ψιλῶν ἐπιταγμάτων νεκροὺς ἐγείρειν, δαίμονας ἀπελαύνειν, τὸν θάνατον ἀπωθεῖν, φιλοσόφων ἐπιστομίζειν γλῶσσαν, ῥητόρων ἀπορράπτειν στόματα, βασιλέων ἀρχόντων περιγίνεσθει, βαρβάρων, Ἑλλήνων, παντὸς γένους κρατεῖν.]

[f] Οὔτε γὰρ λόγων ἰσχύϊ (πῶς γὰρ, ὧν θάτερος οὔτε γράμματα ὅλως ἠπίστατο;) οὔτε χρημάτων ἐθάῤῥουν περιουσίᾳ (καὶ γὰρ τῆς ἀναγκαίας μόλις εὐπόρουν τροφῆς, ἀπὸ τῆς τῶν χειρῶν τέχνης διαζῶντες ἀμφότεροι) ἀλλ' οὐδὲ ἐπὶ γένους λαμπρότητι παρῆν αὐτοῖς μεγαλοφρονεῖν.—Id. Orat. LXIV. Tom. V. [p. 445.]

Τίνι θαῤῥήσαντες; ἆρα τῷ καλάμῳ καὶ τῷ ἀγκίστρῳ; ἢ τῇ σμίλῃ καὶ τῷ τρυπάνῳ; &c.—Id. ibid. [p. 446.]

[g] Καὶ οὐκ ἂν οὕτως εὐτελέσι καὶ ταπεινοῖς πλάσαι τι τοιοῦτον ἐπῆλθέ ποτε, πλὴν εἰ μαίνεσθαί τις αὐτοὺς φαίη καὶ παραπαίειν, &c.—Id. ibid. [p. 445.]

could frame to themselves of any success therein, upon so extreme disadvantages, is to any man very obvious. No kind of friends in all the world could they imagine ready to back them, or yield them any encouragement; but heaven, hell, and earth, they had reason to expect all to be combined in opposition to them and their design: they had all reason to fear, that God himself would cross them and blast their wicked endeavours to propagate the belief of such a lie, which most profanely they dared to father on him, and to vent in his name. They could not hope the father of lies himself, or any powers of darkness, would be favourable or helpful to them; whose interest they so manifestly impugned; that the success of their doctrine, whether true or false, could not but much prejudice their kingdom; as in effect we see, that it did in a manner quite subvert it: they were sure among men to encounter the most potent and most earnest adversaries that could be; all the grandees of the world, both political and religious, deeply concerned in honour and interest to labour with all their power the detection of their cheat, and overthrow of their design: whence it must be a boldness more than human, more than gigantic, that could bear up against all these adversaries, if their testimony was in their conscience false; against all these oppositions and disadvantages, what could those poor men have to confide in, beside the natural prevalence of truth, and divine assistance thereto; being in their hearts assured of the former, and therefore greatly hoping for the latter?

SERM. XXVIII.

(9) And how, indeed, could such a cheat, contrived and conducted by so, to human esteem, weak and silly a knot of people, so easily prosper, and obtain so wonderful a progress, so as presently to induce very many persons, (*μυριάδες πεπιστευκότων*, *Myriads of believers*, as it is Acts xxi. 20,) many of them considerable, (even *πολὺν ὄχλον ἱερέων*, *a great crowd* or *company of priests*, as it is said in the Acts,) to embrace it, together with all the crosses and damages attending it? so as to escape all inquisition about it, and overbear all persecution against it, being neither convincible by proof, nor controllable by force; but in despite of all assaults holding its ground, and running forward with huge success; according to that in the Acts, *So mightily grew*[h] *the word of God and prevailed.*

Acts vi. 7; xix. 20. 2 Thess. iii. 1.

(10) The matter of their testimony (if we consider that as we should do) and its drift were very implausible, such as no impostors would be likely to forge, and no hearers, without great evidence of truth, would be ready to admit. It was no fine story[i] apt to please the lusts, to flatter the humours, or to gratify the fancies of men;

[h] *Κατὰ κράτος ηὔξανε*, *grew by main force.*—Acts xix. 20.

[i] *Τί δὲ περὶ αὐτοῦ λέγοντες εἰδόκουν ἂν εἶναι πιθανοί; ὅτι ἐσταυρώθη; ὅτι ἀπὸ γυναικὸς ἐτέχθη Ἰουδαίας πτωχῆς Ἰουδαίῳ τέκτονι μεννηστευμένης; ὅτι ἐξ ἔθνους ἦν τῇ οἰκουμένῃ ἀπεχθανομένου; ἀλλὰ ταῦτα πάντα οὐχὶ πείθειν μόνον καὶ ἐφέλκεσθαι τοὺς ἀκούοντας, καὶ προσίστασθαι πᾶσιν ἦν ἱκανὰ, καὶ μάλιστα τὰ παρὰ τοῦ σκηνοποιοῦ καὶ τοῦ ἁλιέως λεγόμενα.*—Chrys. in 1 Cor. Orat. v. [Opp. Tom. III. p. 272.]

Si rem credibilem crediderunt, videant quam sint stolidi, qui non credunt: si autem res incredibilis credita est, etiam hoc utique incredibile est, sic creditum esse, quod incredibile est, &c. —Aug. de Civ. Dei, XXII. 5. [Opp. Tom. VII. col. 658 F.] Vid. Chrys. Or. LXI. Tom. VI. [p. 627.]

but rather very distasteful to flesh and blood, (whose inclinations it mainly thwarted,) likely to offend the ears of all men who should hear it; apt to raise fierce anger and indignation in Jews, great contempt and scorn in Gentiles toward it. The Jews, to whom it was first addressed, it did plainly charge with heinous iniquity and impiety in cruelly murdering a Person most innocent, most excellent in virtue and dignity, most dear to God; it withal defeated their longings for a gaudy Messias, who should restore and rear them into a lofty state of temporal prosperity, substituting in the room a spiritual King, with overtures of felicity invisible and future, little suiting their gross conceit and carnal gust of things; it also imported the abrogation of those ritual laws, and revocation of those special privileges, wherein they did so please and pride themselves; it opened the enclosures of God's favour and grace, making them common to all people; it crossed their secular interests of emolument and honour annexed to the present outward frame of Religion, which it dissolved; it menaced severe vengeance and horrible desolation to their nation and city: and was such a report likely to be entertained by them otherwise than with displeasure and detestation? Neither unto the Gentiles was it likely to be acceptable; for it did also subvert all the Religion established among them by law and custom, destroying consequently all the interests of those who were concerned in upholding thereof; such as those who made that famous uproar, crying out, *Great is Diana of the Ephesians:* it seemed to thwart the common maxims of policy, and dictates of

SERM. XXVIII.

Vid. Acts xxii. 21, 22.

Acts xix. 28, 34.

SERM. XXVIII.

worldly prudence; it could not but appear, to men prepossessed with admiration of secular wealth, power, and glory, a story most ridiculously extravagant, that so pitiful and wretched a person, as Jesus seemed in the eye of the world to have been, should in this miraculous way be declared the Son of God and Lord of all things, author of life and salvation to all men, sovereign object of all worship and obedience: such a story therefore it was not likely that any men in their senses should conspire to forge, should offer to obtrude on the world, so uncapable of it, so averse from embracing it; and being such, it were strange that by a general repulse it should not presently be stifled and quelled[k].

(11) One would, indeed, think, that this report, had it been false, might easily have been disproved and quashed: they who were mightily concerned, and as eagerly disposed to confute it, wanted no means of doing it: they were not surprised in the matter; but were forewarned of it, and did forebode it coming; they were not drowsy or neglectful, but very apprehensive, careful and cautious in preventing it, that it should not be produced, or being so, that it might be defeated; for to this purpose they caused the sepulchre of our Lord to be sealed up, and guarded by soldiers; that

Acts v. 28.

Matt. xxvii. 64.

[k] Εἰ γὰρ καὶ τῶν πραγμάτων ἐκβεβηκότων—ὅμως εἰσί τινες μετὰ τοσαῦτα τεκμήρια, καὶ τῆς οἰκουμένης, ὡς εἰπεῖν, ἁπάσης τὴν μαρτυρίαν, οἱ διαπιστοῦσι τοῖς γεγενημένοις, καὶ πολλοὶ οὕτως ἀβασανίστως καὶ ἀνεξετάστως, τίς ἂν παρὰ τὴν ἀρχὴν μήτε πράγματα θεασάμενος, μήτε μαρτυρίας ἀξιοπίστους τούτων ἔχων ταύτην ἂν τὴν πίστιν ἐδέξατο τῇ ψυχῇ;—Chrys. Tom. v. Or. LXIV. [p. 445.]

Τίς οὕτως ἐμεμήνει τῶν ταῦτα ἀκουόντων, ὡς ψιλοῖς ῥήμασι πιστεῦσαι περὶ πραγμάτων τοιούτων;—Id. Ibid. [p. 446.]

being masters of his body, they might by exhibiting it disprove any report that should be made about his resurrection: they had full opportunity of examining the matter to the bottom; it being fresh, and presently divulged after its being reported done; they having also all the power and authority on their side, in furtherance of the discussion of the business: we may accordingly suppose them very zealous, diligent, and active in thoroughly sifting it, and striving to detect the falsehood therein: they did so certainly; and thereto they added strict prohibitions, fierce menaces, and bloody persecutions toward the suppression thereof; yet could they not with all their industry confute it, nor by all their fury quell it: why? because it was not confutable; because truth, prosecuted with vigorous integrity and constancy, or rather supported by divine protection and blessing, is invincible. Put case there were now the like fact by so many people reported done within these two months, wherein the Church and State were in like manner exceedingly concerned, and should therefore employ all their power and care to discover the truth, one would think it impossible, that, were it an imposture, it should escape detection, and being soon, with the general satisfaction of men, quite blown away and exploded: this is the fate of all falsehood, standing merely upon its own legs, and not propped by worldly power; but truth, as in the present case, is able to subsist by its own strength, especially Heaven being concerned to aid it[1].

SERM. XXVIII.

Acts iv. 17, 18; v. 28.

[1] Οὐδεμιᾶς γὰρ δεῖται βοηθείας ἡ τῆς ἀληθείας ἰσχύς· ἀλλὰ κἂν μυρίους ἔχῃ τοὺς σβεννύντας αὐτὴν, οὐ μόνον οὐκ ἀφανίζεται, ἀλλὰ καὶ δι'

SERM. XXVIII.

(12) As also this testimony had no power to sustain it, so it used no sleight to convey itself into the persuasions of men; it did not creep in dark corners, it did not grow by clandestine whispers; it craved no blind faith of men: but with a bare-faced confidence it openly proclaimed itself, appealing to the common sense of men, and provoking the world to examine it; daring all adversaries here to confront it, defying all the powers beneath to withstand it; claiming only the patronage of Heaven to maintain it.

1 Thess. v. 21.

(13) Furthermore, the thing itself, had it been counterfeit, was in all probability apt to fall of itself; the witnesses clashing together, or relenting for their crime. That advice of Gamaliel had much reason in it; *Refrain,* said he, *from those men, and let them alone; for if this counsel or this work be of men, it will come to nought;* καταλυθήσεται, it will of itself be dissolved or destroyed: for how, indeed, could it be, that among so many confederates in a juggle, not one, either checked by conscience, or daunted by hazards, or wearied and worn out by sufferings, should flinch and fall off, so as to detect the plot, disavow his fault, and retire from persecution, but that each one should persist stedfast in so high a strain of vile dissimulation[m]? and what cement could firmly combine such a pack of men to God, and to all the world, that they should continue invincibly stiff in their faith to one

Acts v. 38.

αὐτῶν τῶν ἐπηρεάζειν ἐπιχειρούντων φαιδροτέρα καὶ ὑψηλοτέρα ἄνεισι, &c.—Id. ibid. [p. 444.]

[m] If one had fallen off, he had certainly spoiled all the plot, opened all men's eyes, and prevented the faith of any one person to the story.

another, and constantly true to so vain a design, good to no man, worst to themselves? That, I say, twelve such persons, every one for a long time, during their whole life, should persevere immoveable in so extravagant a resolution of lying, so as by no regrets or dissatisfactions from within, no threats, no perils, no troubles or pains from without, to be ever driven out of it, but should die with it in their mouths, yea, rejoice and glory in dying for it; should dying carry it into the presence of God, and dare with it to appear at his judgment, is exceedingly strange and incredible: it must therefore surely be truth alone that could set them on this design, and could uphold them steady in it; so unanimous a consent, so clear a confidence, so firm a resolution, so insuperable a constancy and patience, nothing but a sense of truth could inspire men with, nothing but a perfectly good conscience could sustain. Possible it is, that in matters of speculation and subtlety men upon slender grounds may be peremptorily opinionative, and desperately pertinacious; (this experience sheweth:) but in a matter of this nature, (a matter of plain fact and gross sense,) none can well be imagined (none especially so qualified, in such circumstances, to such purposes can be imagined) to be so wretchedly stupid, or desperately obstinate.

(14) He then who doubts of the sincerity of these witnesses, or rejects their testimony as incredible, must instead of it admit of divers stranger incredibilities[n]; refusing his faith to one fact, devi-

[n] Aug. de Civ. Dei, XXII. 5. [Opp. Tom. VII. col. 658 F.] [Si per Apostolos Christi—ista miracula facta esse non credunt, hoc nobis unum grande miraculum sufficit, quod eam (resurrectionem Christi) terrarum orbis sine ullis miraculis credidit.]

SERM. XXVIII.

ous from the natural course of things, but very feasible to God; he must thence allow it to many others, repugnant to the nature of man, and to the course of human things; performed without God, yea against him. Is it credible, that persons otherwise through all their lives strictly blameless and rigidly virtuous, (even in the more heavenly parts of goodness, in humanity, meekness, peaceableness, humility, and patience,) should, against clearest dictates of conscience, peremptorily and perseveringly commit so palpable villainy, as to broach and propagate such an imposture; that they, all whose demeanours and discourses evidently did tend to the advancement of God's glory, and promoting goodness, should so in their hearts utterly defy God and detest goodness; or that persons in a strain incomparably solemn and serious should so plainly teach, so strongly press, so otherwise uniformly practise highest good-will and beneficence toward all men, while they were with all their mind and might striving to gull and abuse men? Is it conceivable, that men, otherwise in all their actions so wise and well advised, (able to manage and to perform so great matters,) should so zealously drive on a most vain and senseless project, with more unwearied industry labouring to maintain and disperse a lie, than any men beside did ever strive in behalf of truth? Is it not marvellous, that men in all respects so impotent, without any arms or aids, should adventure on so high an enterprise, should with so happy success achieve it; that naked weakness should boldly assault, and thoroughly overpower, the greatest might; pure simplicity should contest with and baffle sharpest

wit, subtlest policy, and deepest learning; that rude speech (void of strength or ornament) should effectually persuade an uncouth and unpleasant tale, against all the finest and strongest rhetoric in the world? Is it not strange, that a crew of vile and base persons should so inseparably be linked together with no other hands, than deceit and dishonesty; no truth, no virtue, no common interest helping to combine or contain them together? Is it to be believed, that men of sense should *gratis*, for no considerable end or advantage, voluntarily embrace and patiently endure all that is distasteful to human nature, freely exposing themselves, they knew not why, only for the sake of a story, to the fury of earth and flames of hell; eagerly sacrificing their fortunes, credits, lives, and souls themselves, to the ghost of a forlorn wretch and infamous caitiff? Is it not, in fine, prodigious, that so implausible a falsehood, upon all greatest disadvantages, should encounter, vanquish, and triumph over truth? These are incredibilities indeed, able to choke any man's faith: yet he that rejects this testimony must swallow and digest them, together with others like them of as hard concoction. SERM. XXVIII.

(15) To these things we may add, that God himself did signally countenance and ratify this testimony: not only by conferring on the avowers thereof extraordinary graces, (invincible courage, irresistible wisdom, indefatigable industry, inflexible constancy and patience; admirable self-denial, meekness, charity, temperance, and all virtues in an eminent degree;) not only, further, by a wonderful success and blessing bestowed upon their

SERM. XXVIII.

endeavours; but by enduing them with supernatural gifts, and enabling them to perform miraculous works openly and frequently; so that, *By the hands of the Apostles many wonders and signs were done among the people, the Lord giving testimony unto the word of his grace, and granting signs and wonders to be done by their hands;* so that, *With great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all;* (that is, there was a great appearance of the divine favour toward them, and of the divine operation in and by them). Yielding which kind of attestation was the ancient and usual method of God in authorizing his messengers, and approving the declaration of his mind by them, (the seal, as it were, put to the letters credential from heaven;) nor could God afford more convincing signs than these of his approbation to any person or design: that God did thus *συνεπιμαρτυρεῖν*, attest, as the Apostle to the Hebrews speaketh, together with these witnesses, if the apostolical history (bearing in it all the characters of a simple, faithful, and upright narration) did not relate; yet the effect of this testimony, so speedily and easily prevailing every where, would render it highly probable, since, in likelihood, no human endeavour, without divine assistance, could accomplish a business so great and difficult: if they did no miracles, Τοῦτο *μέγιστον σημεῖον*, *This*, as St Chrysostom[o] says, *was the greatest miracle that could be*, that

Acts ii. 43; v. 12; xiv. 3; xix. 11;

iv. 33.

Heb. ii. 4.

[o] In Act. Orat. I. Opp. Tom. IV. [p. 611.] [Τοῦτο γὰρ μέγιστον σημεῖον, τὸ χωρὶς σημείων τὴν οἰκουμένην προσδραμεῖν ἅπασαν, ὑπὸ δώδεκα πτωχῶν καὶ ἀγραμμάτων ἀνθρώπων ἁλιευθεῖσαν . . . . ἀμήχανον γὰρ ἀνθρωπίνην ἰσχὺν δυνηθῆναι τοσαῦτά ποτε.]—Vid. in 1 Cor. Orat. V. Tom. III. [p. 272.]

such a testimony should without any miracle prevail. SERM. XXVIII.

(16) Now for conclusion, all these things being considered, it is sufficiently apparent, that this testimony is above all exception; that no matter of fact ever had, or well could have in any considerable respect, a more valid and certain proof: the greatest affairs in the world (concerning the rights and reputations, the estates and the lives of men) are decided by testimonies in all regards less weighty; so that to refuse it, is in effect to decline all proof by testimony, to renounce all certainty in human affairs, to remove the grounds of proceeding securely in any business, or administration of justice; to impeach all history of fabulousness, to charge all mankind with insufficiency, or extreme infidelity; (for if these persons were not able, or not honest enough, what men can ever be supposed such; who can by greater arguments assure their ability, or their integrity in reporting any thing?) to thrust God himself away from bearing credible attestation in any case; (for in what case did he ever or can he be conceived to yield an attestation more full or plain, than he did in this? what further can he perform needful to convince men endued with any competency of reason and ingenuity, or to distinguish them from men of contrary disposition, unreasonably and unworthily incredulous?) in fine, to distrust this testimony is therefore in effect to embrace the vanity of the most wanton or wicked sceptic.

The use of all is in short this, that we should heartily thank God for so clear and strong an assurance of the truth of our faith; that we therefore Heb. x. 23; iv. 15.

SERM. XXVIII.

firmly embrace it, and steadily persevere therein; that we obey it, and bear fruits worthy thereof in our practice; that so doing we may obtain the blissful rewards which upon those terms it propoundeth and promiseth; that we may all so do, God of his mercy grant, through Jesus Christ our Lord, to whom for ever be all glory and praise.

Heb. xiii. 20, 21.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

SERMON XXIX.

THE RESURRECTION OF CHRIST; ITS NEEDFULNESS AND EXPEDIENCY.

LUKE XXIV. 46.

And he said unto them, Thus it is written; and thus it behoved Christ to suffer, and to rise from the dead the third day.

SERM. XXIX.

THE words of men leaving this world (as proceeding from a depth of serious concernedness, and influenced by a special providence) are usually attended with great regard, and a kind of veneration: these are such, even the words of our departing Lord: the which therefore deserve and demand our best consideration.

They respect two points of grand importance, the passion and the resurrection of our Lord; of which I shall only now consider the latter, as being most agreeable to the present season: and whereas there be divers particulars observable in them, I shall confine my Discourse to one, being the main point; couched in those words, *Thus it behoved;* which import the needfulness and expediency of our Lord's resurrection: of which I shall endeavour first to declare the truth, then to shew the usefulness, by a practical application thereof.

The resurrection of our Lord may appear to have been needful and expedient upon several good accounts.

SERM. XXIX.

I. It was needful to illustrate the veracity, wisdom, and providence of God, by making good what he had signified in the ancient Scriptures concerning it; either in mystical adumbrations, or by express predictions; understood according to those infallible expositions, which the Apostles did receive from the instruction of our Lord, or from illumination of that Spirit which dictated the Scriptures: the particular instances, as being obvious, and requiring large discourse, I now forbear to mention.

II. It was needful in congruity to other events foretold, and in order to the accomplishment of those designs which our Lord was to manage: the whole economy and harmony of the evangelical dispensation, as it is represented by the Prophets, doth require it: it was, according to their predictions, designed, that Christ should erect a spiritual kingdom, and administer it for ever, with perfect equity, in great peace and prosperity; that he should in our behalf achieve glorious exploits, subduing all the adversaries of our salvation, (sin, death, and hell;) that he should establish a new covenant, upon better promises, of another eternal most happy life, assuring to the embracers thereof an entire reconciliation and acceptance with God; that he should convert the world to faith in God, and observance of his will: in execution of these purposes, it was declared, that he should undergo suffering, and be put to death in a most disgraceful and painful manner; it consequently must be supposed, that from such a death he should conspicuously and wonderfully be restored to life; how otherwise could it appear, that he did reign in glory, that he had obtained those great victories, that he

had vanquished death, that the former curses were voided, God appeased, and mankind restored to favour by him? Had the grave swallowed him up, had God left his soul in hell, had he rested under the dominion of common mortality, had, after his dismal passion, no evidence of special favour toward him shone forth; what ground had there been to believe those great things? who would have been persuaded of them? The Scripture therefore, which foretelleth the sufferings of our Lord, and the glories following them; which saith, that, *Having drunk of the brook in the way, he should lift up his head;* that, *When he had made his soul an offering for sin, he should prolong his days, and the pleasure of the Lord should prosper in his hand;* that, *Because he had poured out his soul unto death, God would divide him a portion with the great, and he should divide the spoil with the strong;* that, *Unto him whom man despised, to him whom the nation abhorred, kings should look and arise, princes should worship;* the Scripture, I say, foretelling these events, doth consequentially imply the needfulness of his resurrection.

Acts ii. 31.

1 Pet. i. 11. Luke xxiv. 26. Ps. cx. 7. Isai. liii. 10, 12. Isai. xlix. 7.

III. It was requisite in itself; or in respect to the many great ends for which it serveth, and the excellent fruits which it is apt to produce: as will appear by reflecting on those which are suggested in the New Testament.

I pass by its particular usefulness in regard to our Lord's apostles and disciples; its serving to reinforce their faith, and rear their hopes, being staggered by his passion; to comfort them in those sorrowful apprehensions and despondencies of heart, which arose from the frightful events befalling him;

SERM. XXIX.

to enlighten their minds by more perfect instruction, removing their ignorance, and reforming their mistakes concerning him and the things of his kingdom; to furnish them with instructions and orders requisite for managing the employments committed to them; to arm them by consolatory discourses and gracious promises of support against the difficulties, hazards, and troubles they were to encounter, in the profession and propagation of his doctrine; in fine, by all his admirable deportment with them, and his miraculous departure from them, to confirm them in their faith, and encourage them in their duty: these particular uses, I say, we shall skip over, insisting only upon those more common ends and effects in which ourselves and all Christians are more immediately concerned.

IV. A general end of it was the production and corroboration of faith in us concerning all the doctrines of our Religion[a]; for that by it the truth of all our Lord's declarations concerning his own person, his offices, his power, his precepts and his promises, (to the highest pitch of conviction and satisfaction,) was assured; it being hardly possible, that any miracle could be greater in itself for confirmation of the whole, or more proper for ascertaining the parts of our Religion. But more particularly;

V. 1 From it the dignity of our Lord's person and his especial dearness to God (to the voidance of all exceptions and surmises against him) did appear.

If the meanness of his birth and parentage, if the low garb and dim lustre of his life, if the bitter

[a] *Μάλιστα πάντων—σημεῖον ἱκανὸν καὶ τοὺς ἀναισχυντοῦντας ἐπιστομίσαι.*—Chrys. in Rom. [Orat. 1. Opp. Tom. III. p. 7.]

SERM. XXIX.

pains and shameful disgraces of his death, (however accompanied with rare qualities shining in him, and wonderful deeds achieved by him,) in persons standing at distance, casting superficial glances on things, and judging by external appearances, might breed disadvantageous apprehensions or suspicions concerning him, whether he were indeed, as he pretended, the Son of God, designed by him to be the Saviour of mankind, the Lord of all things, the Judge of the world; the wonderful power and signal favour of God demonstrated in his resurrection, served to discuss those mists, and to correct such mistakes, evincing those temporary depressions to have been only dispensations preparatory toward his greater exaltation in dignity and apparent favour with God; *For though*, saith St Paul, *he was crucified out of weakness, yet he liveth by the power of God;* that is, although in his sufferings the infirmity of our nature assumed by him was discovered, yet by his recovering life the Divine power attending him was eminently declared; it was, indeed, an excessive grandeur of power, an energy of the might of strength[b] which God did exert in the raising of Christ from the dead, as the Apostle laboureth to express the unexpressible eminency of this miracle; and being so high an instance of power, it was consequently a special mark of favour; God not being lavish of such miracles, or wont to stretch forth his arm in behalf of any person to whom he doth not bear extraordinary regard: the which consequence also, by reflecting on the circumstances and nature of this event, will further appear.

John vii. 24.

2 Cor. xiii. 4.

Eph. i. 19.

[b] Τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως—ἡ ἐνέργεια τοῦ κράτους τῆς ἰσχύος.—Eph. i. 19.

SERM. XXIX.

He was persecuted and put to death as a notorious malefactor, and an enemy to God, to true Religion, to the common peace, to goodness; and his being delivered up to suffer was an enforcement of that pretence; for his adversaries thence did argue, that God had disavowed and deserted him; they insulted over him, as one in a forlorn condition, esteeming him, as the Prophets foretold, stricken, smitten of God, and afflicted: but God thus, by his own hand, undoing what they had done against him, did plainly confute their reasonings; did evidence their accusations to be false, and their surmises vain; did, in opposition to their suggestions, approve him a friend and favourite of God, a patron of truth, a maintainer of piety and peace; one meriting, because obtaining, the singular countenance and succour of God

Isai. liii. 4. Ps. lxxi. 11. xxii. 8.

And if yielding our Lord over to death (which being a total incapacity of enjoying any good, doth signify an extremely bad state) might imply God's displeasure or disregard toward him, (as, indeed, it did in a sort, he standing in our room to undergo the inflictions of Divine wrath and justice;) then, answerably, restoring him to life (which, as the foundation of enjoying any good, doth represent the best condition) must demonstrate a singular tenderness of affection, with a full approbation and acceptance of his performances: this, indeed, far more pregnantly doth argue favour, than that could imply displeasure; for that may happen to the best men upon other grounds, this can bear no other than a favourable interpretation.

Further, to give life doth ground that relation which is deepest in nature, and importeth most af-

fection; whence, in the holy style, to raise up to life, is termed to beget; and the regeneration is put for the resurrection; so that it being a paternal act, signifieth a paternal regard; and thence perhaps St Paul telleth us, that, *Our Lord was declared,* or *defined, to be the Son of God, by his resurrection from the dead.*

Matt. xix. 28. Acts xiii. 33. Rom. i. 4.

VI. 2 By our Lord's resurrection we may be assured concerning the efficacy of his undertakings for us: for considering it we may not doubt of God's being reconciled to us, of obtaining the pardon of our sins and acceptance of our persons, of receiving all helps conducible to our sanctification, of attaining final happiness, in case we are not on our parts deficient; all those benefits by our Lord's resurrection, as a certain seal, being ratified to us, and in a manner conferred on us.

As God, in the death of our Lord, did manifest his wrath toward us, and execute his justice upon us; so in raising him thence correspondently God did express himself appeased, and his law to be satisfied; as we in his suffering were punished, (the iniquity of us all being laid upon him,) so in his resurrection we were acquitted and restored to grace; as Christ did merit the remission of our sins and the acceptance of our persons by his passion, so God did consign them to us in his resurrection; it being that formal act of grace, whereby, having sustained the brunt of God's displeasure, he was solemnly reinstated in favour, and we representatively, or virtually, in him; so that (supposing our due qualifications, and the performances requisite on our parts) we thence become completely justified, having not only a just title to what justification doth

Isai. liii. 6.

SERM. XXIX.

import, but a real instatement therein, confirmed by the resurrection of our Saviour; whence, *He was,* saith St Paul, *delivered for our offences, and raised again for our justification;* and, *Who then,* saith the same Apostle, *shall lay any thing to the charge of God's elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea rather, that is risen again:* our justification and absolution are, ye see, rather ascribed to the resurrection of Christ, than to his death; for that, indeed, his death was a ground of bestowing them, but his resurrection did accomplish the collation of them; for since, doth the Apostle argue, God hath acknowledged satisfaction done to his justice, by discharging our surety from restraint and from all further prosecution; since in a manner so notorious God hath declared his favour toward our proxy; what pretence can be alleged against us, what suspicion of displeasure can remain? Had Christ only died, we should not have been condemned, our punishment being already undergone; yet had we not been fully discharged, without that express warrant and acquittance which his rising doth imply: so again may St Paul be understood to intimate, when he saith, *If Christ be not raised, your faith is vain; ye are yet in your sins:* death (or that obligation to die, to which we did all for our transgressions stand devoted) was condemned, and judicially abolished by his death; but it was executed and expunged in his resurrection; in which trampling thereon he crushed it to nothing[c]: wherefore therein mankind revived, and received the gift of immortality; that being a clear pledge and full security, that, *As in*

Rom. iv. 25.

Rom. viii. 33, 34. 2 Cor. v. 15.

1 Cor. xv. 17.

Heb. ii. 14. 2 Tim. i. 10. Rom. viii. 3; v. 18; vi. 23. 1 Cor. xv. 22, 54.

[c] Morte calcata surrexit.—Hier. Ep. CXXIX.

Adam all die, so in Christ shall all be made alive: He, saith St Chrysostom, *by his resurrection dissolved the tyranny of death,* and, *With himself raised up the whole world*[d]; *By the pledge of his resurrection,* saith St Ambrose, *he loosed the bands of hell*[e]; *Thereby,* saith St Leo, *death received its destruction, and life its beginning*[f]. Therein not only the natural body of Christ was raised, but the mystical body also, each member of his Church was restored to life, being throughly rescued from the bondage of corruption, and translated into a state of immortality; so that, *God,* saith St Paul, *hath quickened us together with Christ, and raised us up together, and made us to sit together in heavenly places in Christ Jesus.* Eph. ii. 5, 6. Rom. viii. 21.

Hence in our baptism, (wherein justification and a title to eternal life are exhibited to us,) as the death and burial of Christ are symbolically undergone by us; so therein also we do interpretatively rise with him; *Being,* saith St Paul, *buried with Christ in baptism, in it we are also raised together with him;* and, *Baptism,* St Peter telleth us, being antitype of the passage through the flood, *doth save us* by the resurrection of Christ, presented therein. Col. ii. 12, 13. 1 Pet. iii. 21.

It also ministereth hopes of spiritual aid, sufficient for the sanctification of our hearts and lives; for that he who raised our Lord from a natural death, thence doth appear both able and

[d] Διὰ τῆς ἀναστάσεως τοῦ θανάτου τυραννίδα κατέλυσε.—In Rom. Orat. I. [Opp. Tom. III. p. 7.]

Τὴν οἰκουμένην ἑαυτῷ συνανέστησεν. — Or. LXXXIV. [Tom. V. p. 584.]

[e] Dominus suæ resurrectionis pignore vincula solvit inferni, &c.—Ad Grat.

[f] Per resurrectionem Christi et mors interitum, et vita accepit initium.—[Ep. IX. Opp. Tom. I. col. 630.]

SERM. XXIX.

willing to resuscitate us from a spiritual death, or from that mortal slumber in trespasses and sins in which naturally we do lie buried, to walk in that newness of life to which the Gospel calleth us; and in regard to which, *God*, saith St Peter, *having raised his Son Jesus, sent him to bless us, in turning every one of us from his iniquities.*

Eph. ii. 10. Rev. xx. 6.

Acts iii. 26.

The same consequently is a sure earnest of our salvation; for, *If*, saith St Paul, *when we were enemies we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.*

Rom. v. 10.

VII. 3 By our Lord's resurrection, the verity of his doctrines and the validity of his promises concerning the future state of men are demonstrated, in a way most cogent and most pertinent: any miracle, notoriously true, doth, indeed, suffice to confirm any point of good doctrine; but a miracle in kind, or involving the matter contested, hath a peculiar efficacy to that purpose: so did our Lord's resurrection, in way of palpable instance, with all possible evidence to sense, directly prove the possibility of our resurrection, together with all points of doctrine coherent thereto; (the substantial distinction of our soul from the body, its separate existence after the dissolution, and consequently its immortal nature, God's wise and just providence over human affairs in this state, the scrutiny and judgment of our actions hereafter, with dispensation of recompenses answerable;) those fundamental ingredients of all Religion, most powerful incentives to virtue, and most effectual discouragements from vice; the which, (before much liable to doubt and dispute, little seen in the darkness of natural rea-

John xx. 31.

SERM. XXIX.

son, and greatly clouded in the uncertainty of common tradition,) as our Lord by his doctrine first brought into clear light, so by his resurrection he fully did shew that light to be sincere and certain. Infinitely weak and unsatisfactory were all the arguments which the most careful speculation could produce, for asserting those important verities, in comparison to that one sensible experiment attesting to them: for if our Lord, a man as ourselves, did arise from the dead, (his soul, which from the cross descended into the invisible mansions, returning into his body,) then evidently our souls are distinct from our bodies, and capable of subsistence by themselves; then are they apt to exist perpetually; then may they be put to render an account for what is acted here and accordingly may be dealt with. Hence may we see, that St Paul discoursed reasonably, when he told the Athenians, that, *Now God hath appointed a day, in which he will judge the world in righteousness, by the man whom he hath ordained,* πίστιν παρασχὼν πᾶσιν, *exhibiting an argument most persuasive to all, having raised him from the dead;* that St Peter also might well aver, that, *God hath regenerated us to a lively hope of an incorruptible inheritance, reserved in heaven for us, by the resurrection of Jesus Christ from the dead.*

2 Tim. i. 10.

Acts xxvi. 23.

Acts xvii. 31.

1 Pet. i. 3, 4.

Particularly the resurrection of our bodies[g], restoring our perfect manhood to us, (a point wholly new to the world, which no Religion had embraced, no reason could descry,) was hereby so exemplified,

[g] Credentes enim resurrectionem Christi, in nostram quoque credimus, propter quos ille et obiit et resurrexit.—Tertul. de Pat. cap. IX. [Opp. p. 145 B.]

Resurrectionem carnis per semetipsum primus initiavit.—Cypr. Ep. LXXIII. [Opp. p. 131.]

SERM. XXIX.

that, considering it, we can hardly be tempted to doubt of what the Gospel teacheth about it; that he, preceding as the firstborn from the dead, and the firstfruits of them which sleep, as our forerunner, and the captain of life; we, ἐν ἰδίῳ τάγματι, in our due rank and season, as younger sons of the resurrection, as serving under his command and conduct, in resemblance and conformity to him, shall follow; so that, *If the Spirit of him that raised up Jesus from the dead dwelleth in us, he that raised up Jesus from the dead shall also quicken our mortal bodies by his Spirit that dwelleth in us;* that, *If we have been planted with him in the likeness of his death, we shall also* grow up *in the likeness of his resurrection;* that, *As we have borne the image of the earthly man, so we shall also bear the image of the heavenly;* so that God, who raised our Lord, shall also raise us by his power; for we cannot but allow that consequence to be reasonable, which St Paul doth imply, when he saith, *If we believe that Jesus died and rose again, even so them also which sleep through Jesus will God bring with him,* reducing them into a state conformable to his, by reunion of their body and soul.

Rev. i. 5. Col. i. 18. 1 Cor. xv. 20. Acts iii. 15; v. 31. Heb. vi. 20. 1 Cor. xv. 23. Luke xx. 36. Rom. viii. 11. Rom. vi. 5. 1 Cor. xv. 22, 49. 1 Cor. vi. 14. 1 Thess. iv. 14.

VIII. 4 It was a designed consequence of our Lord's resurrection, that he thereby should acquire a just dominion over us; for, *To this end,* saith St Paul, *Christ both died, and rose, and revived, that he might be the Lord both of the dead and living:* by the obedience of his death he did earn that dominion, as a worthy recompense thereof; he did by his blood purchase us to be his subjects and servants: but from his resurrection he began to possess that reward, and to enjoy his purchase; it

Rom. xiv. 9. Acts xx. 28.

being the first step to his advancement to that royal dignity and pre-eminence over all flesh; to which, in regard to his sufferings, God did exalt him; concerning which, before his ascension, he said to his disciples, *All power is given me in heaven and earth:* on so many great accounts was our Lord's resurrection behooveful; so that it is no wonder, if God took such especial care to assure its truth, and recommend its belief to us; appointing so many choice persons by their testimony to assert and inculcate it; to do so being often expressed a main part and peculiar design of the office apostolical. Nor is it strange, that to the hearty belief and ingenuous profession of this one article, (enfolding, or inferring the truth of all other Christian doctrines,) salvation is annexed, according to that assertion of St Paul; *The righteousness of faith saith thus,* (or this is the purport of the Christian institution,) *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved.* Nor is it much, that a consideration of this point should be so continually present to the minds of the ancient Christians, that whenever they did meet, they should be ready to salute one another with a Χριστὸς ἀνέστη, *Christ is risen;* it importing so great benefits, and producing so excellent fruits; in regard whereto St Paul expressed his so ardent desire and high esteem of knowing Christ, and the power of his resurrection, as the most valuable of all knowledges; which having in some measure declared, I come now briefly to apply.

SERM. XXIX.

John xvii. 2. Phil. ii. 9. Matt. xxviii. 18. Acts i. 22; x. 41; xiii. 31. Rom. x. 6, 9. Phil. iii. 10.

1 First then; The consideration of our Lord's resurrection should strengthen our faith and quicken

SERM. XXIX.

our hope in God, causing us firmly to believe his word, and confidently to rely upon his promises, especially those which concern our future state; God having thereby, as by a most sensible proof, against all objections of our feeble reason, demonstrated himself able, as by a most sure pledge declared himself willing, to bestow upon us a happy immortality, in gracious reward of our obedience: for seeing by so illustrious an instance God hath manifested, that he is thoroughly reconcileable to sinners, that he bountifully rewardeth obedience, that death and hell are vincible, what reason can we have to distrust his fidelity, to doubt of his power, or to despair of his mercy? Surely, he that was so faithful in raising our Lord from the grave, so notably rewarding his obedience and patience, (in advancing him to supreme dignity and glory at his right hand,) will not fail also to confer on us (walking in the footsteps of his piety) the promised inheritance of everlasting life and bliss, the never-fading crown of righteousness and glory. Surely, by this noble experiment we are clearly informed, and should be fully persuaded, that nothing can destroy us, nothing can harm us, nothing can separate us from our God and our happiness; that no force, no fraud, no spite of men, or rage of hell, can finally prevail against us; what then reasonably can be dreadful or discouraging to us, what should be able to drive us into distrust or despair?

2 This point affordeth matter of great joy, and an obligation thereto. If the news of our Saviour's first birth were (as an angel called them) *Good tidings of great joy to all people,* how much more may the news concerning this second nativity of

Luke ii. 10.

him be hugely gladsome! for in that birth he did but assume our flesh; in this he did advance it: then he began to sustain our infirmities; now he surmounted them: by his incarnation he became subject to death; by his resurrection death was subdued to him: at that he entered into the field, and set upon the bloody conflict with our foes; in this he returned a triumphant conqueror, having utterly vanquished and quelled them: the fury of the world, the malice of hell, the tyranny of sin, the empire of death, all of them combined to render us miserable, he did in his resurrection perfectly triumph over: and doth it not then become us to attend his glorious victories with our joyful gratulations[h]? Is it not extremely comfortable to behold our gallant champion, (the only champion of our life and welfare,) after all the cruel blows which the infernal powers laid on him, after all the ghastly wounds which human madness did inflict, after he had passed through the scorching flames of divine wrath and justice, after he had felt the sorest pangs of death, perfectly recovered from all those distresses; standing upright, and trampling on the necks of his proud enemies? Are not most sprightful expressions of gratitude, are not most cheerful acclamations of praise due from us to the invincible *Captain of our salvation?* Shall we not with great alacrity of mind contemplate the happy success of that mighty

SERM. XXIX.

Phil. ii. 8. 1 Cor. xv. 57.

Heb. ii. 10.

[h] Σήμερον ἡμῶν τὰ λαμπρὰ νικητήρια γέγονε· σήμερον ἡμῶν ὁ δεσπότης τὸ κατὰ τοῦ θανάτου τρόπαιον στήσας, καὶ τοῦ διαβόλου τὴν τυραννίδα καταλύσας, τὴν διὰ τῆς ἀναστάσεως ὁδὸν ἡμῖν εἰς σωτηρίαν ἐχαρίσατο.—Chrys. Orat. LXXXV. Opp. Tom. v. [p. 588.]

Ἡ παθεινὴ καὶ σωτήριος ἑορτὴ—ἡ τῆς εἰρήνης ὑπόθεσις, ἡ τῆς καταλλαγῆς ἀφορμὴ, ἡ τῶν πολέμων ἀναίρεσις, ἡ τοῦ θανάτου κατάλυσις, ἡ τοῦ διαβόλου ἧττα.—Id. Ibid. [p. 587.]

SERM. XXIX.

enterprise, wherein no less our welfare than his glory was concerned? Is it not a pleasure to consider ourselves so exempted from that fatal doom, to which all human race was sentenced; to see life and immortality so springing forth upon us; to view ourselves, the children of dust and corruption, from hence in age and dignity so nigh equalled to the firstborn sons of the creation?

It is said of the first disciples, that although they saw and felt our Lord risen, yet for joy they could not believe it; so incredibly good was the news to them; excess of love and delight choked, or rather suspended their faith[1]: we cannot be such infidels from surprise; but let us be as faithful in our joy.

Luke xxiv. 41.

3 Great consolation surely it ought to breed in us, to consider, that by this event our redemption is completed, and we become entirely capable of salvation; that in it a full discharge is exhibited from the guilt and from the punishment of all our sins, whereof we do truly repent; that God's justice appeareth satisfied, and his anger pacified; that his countenance shineth out clearly with favour and mercy toward us; that our condemnation is reversed, our ransom is accepted, our shackles are loosed, and our prison set open; so that with full liberty, security, and hope, we may walk forward in the paths of righteousness toward our better country, the region of eternal felicity. Further,

4 This consideration should be a forcible engagement upon us to obedience and holy life. Our Lord did by his resurrection gain a dominion over

Rom. xiv. 9.

[1] Quod credunt tardius, non est perfidiæ, sed amoris.—Chrysolog. Serm. LXXXI. [Opp. col. 216 B.]

us, unto which if we do not submit, we shall be very injurious and wicked; unto which if we do not correspond by all humble observance, we shall be very ingrateful and undutiful; *He was raised to bless us, in turning every one of us from our iniquities;* and no less unhappy than unworthy we shall be, if we defeat that gracious purpose; it is the condition of our obtaining the happy fruits and benefits of his resurrection, that we should ourselves rise with him unto righteousness and newness of life; by not complying therewith, we shall render his resurrection unprofitable to us, becoming unworthy and uncapable of any good advantage thereby. *Awake,* saith the Apostle, *thou that sleepest, and arise from the dead, and Christ shall give thee life;* to awake from our spiritual slumber, to arise from dead works, are the terms on which Christ doth offer that eternal happy life: for as the pains and ignominies of his death will nowise avail those who are not conformable to his death, in dying to sin and mortifying their lusts; so will not they be concerned in the joys and glories of his resurrection, who are not planted in the likeness thereof by renovation of their minds and reformation of their lives; for as he died, so he was also raised for us, that we should not henceforth live to ourselves, but unto him who died and rose again for us: our sins did slay him; it must be our repentance that reviveth him to us, our obedience that maketh him to live in our behalf; for Christ is not in effect risen to impenitent people: as they continue dead in trespasses and sins, as they lie buried in corruption of heart and life, so their condemnation abideth, and death retaineth its entire power over them; they shall not καταντῷν εἰς τὴν

Acts iii. 26.

Rom. vi. 4.

Eph. v. 14.

Phil. iii. 10.

Rom. vi. 5, 6.

2 Cor. v. 15.

Phil. iii. 11.

SERM. XXIX.

ἐξανάστασιν, *attain unto that happy resurrection,* whereof our Lord's resurrection was the pledge and pattern; so did our Lord assure in his preaching;

John iii. 36, 15. *He,* said our Lord, *that believeth in the Son* (that is, who with a sincere, strong, and lively faith, productive of due obedience, believeth in him) *hath everlasting life;* but ὁ ἀπειθῶν, *He that disobeyeth* (or with a practical infidelity disbelieveth) *the Son shall not see life, but the wrath of God abideth on him;*

Rom. viii. 12, 13. whence we may well infer with St Paul, *Therefore, brethren, we are debtors, not to the flesh, to live after the flesh: for if we live after the flesh, we shall die; but if through the Spirit we do mortify the deeds of the body, we shall live;* that is, assuredly, by obeying God's will we shall obtain, by disobedience we must forfeit, all the benefits of our Lord's resurrection.

5 Lastly, The contemplation of this point should elevate our thoughts and affections unto heaven and heavenly things, above the sordid pleasures, the fading glories, and the unstable possessions

Rev. xiv. 4. of this world; for him we should follow whithersoever

Eph. ii. 6. he goeth; rising with him, not only from all sinful desires, but from all inferior concernments, soaring after him in the contemplation of our minds and

2 Cor. v. 6. affections of our heart; that although we are absent

Phil. i. 23; iii. 20. from the Lord in the body, we may be present with

Matt. vi. 21. him in spirit, having our conversation in heaven, and our heart there, where our treasure is; for if our souls do still grovel on the earth, if they be closely affixed to worldly interests, deeply immersed in

2 Pet. ii. 19. sensual delights, utterly enslaved to corruption, we

Rom. viii. 21. do not partake of our Lord's resurrection, being

Gal. vi. 8. quite severed from his living body, and continuing

in vast distance from him: I shall therefore conclude, recommending that admonition of St Paul; *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God: set your affections on things above, not on things on the earth: for you are dead, and your life is hid with Christ in God;* that *when Christ, who is our life, shall appear, then ye may also appear with him in glory.*

Rev. iii. 1. 1 Tim. v. 6. Col. iii. 1—4.

Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Heb. xiii. 20, 21.

He ascended into Heaven, and sitteth on the right Hand of God.

SERMON XXX.

MARK XVI. 19.

He was received up into heaven, and sat on the right hand of God.

SERM. XXX.

OUR Lord after his resurrection having consummated what was requisite to be done by him upon earth, for the confirmation of our faith, and the constitution of his Church; having for a competent time conversed with his disciples, enlightening their minds with knowledge of the truths concerning him, and in right understanding of the Scriptures relating to him; establishing their faith in immoveable conviction, inflaming their affections by pathetical discourse, comforting their minds with gracious promises against tribulations ensuing, and arming their hearts with courage and patience against all oppositions of earth and hell; directing and prescribing to them how they should proceed in the instruction of men, and conversion of the world to the belief of his doctrine, the acceptance of his overtures, the observance of his laws; furnishing them with authority, and giving them orders to attest the truth concerning him, to dispense the grace and mercy procured by him, and to promulgate the whole will of God to mankind; promising them spiritual gifts and aids (both ordinary and extraordinary) necessary or conducible either to the

common edification or to the particular welfare of Christians; ordering them to collect and compact the society of faithful believers in him, which he had purchased with his blood; in fine, imparting to them his effectual benediction, and a promise of continual assistance in the prosecution of those great and holy designs which he committed to their management; having, I say, accomplished all these things, which St Mark in this verse expresseth briefly by the words, μετὰ τὸ λαλῆσαι αὐτοῖς, *After he had spoken to them;* and which St Luke compriseth in the words, ἐντειλάμενος αὐτοῖς, that is, having imparted to them all needful instructions, and imposed all fitting commands upon them; he in their presence departed away into the possession of his glorious state; *He was,* saith St Mark in our text, *received up into heaven, and sat on the right hand of God.* SERM. XXX. Acts xx. 28; Acts i. 2.

Which words of the Evangelist do contain two grand points of our faith, the ascension of our Lord to heaven, and his session there at God's right hand; the right understanding and due consideration whereof, as it is now peculiarly, when the Church recommendeth these points to be the subjects of our devotion, most seasonable, so perpetually is of great use for the edification of our souls and the direction of our practice: in order to which purposes, I shall endeavour to explain them, to confirm the truth of them, to shew the ends and effects of them, and practically to apply them.

I. *He was received into heaven;* this is the first point, wherein we may observe the act, and its term: the act, ἀνελήφθη, *He was assumed* or *taken up,* saith St Mark here; ἀνεφέρετο, *He was elevated,* or *carried up;* and ἐπήρθη, *He was borne up,* saith St Luke xxiv. 51. Acts i. 9.

SERM. XXX.

Luke; ἐπορεύθη, *He went into heaven*, saith St Peter: which phrases do import, that he was, according to his humanity, (or that his body and soul united together were,) translated by the Divine power into heaven; or that he as God (by the Divine power immanent in him) did transfer himself as man thither; so that he both was carried and did go with a proper local motion, the term whereof was heaven.

1 Pet. iii. 22.

And what is meant by heaven, in the proper sense adequate to this matter, may appear from other places equivalent, by which this action, or the result thereof, is expressed. It is called ascending to his Father, and passing out of this world to his Father; that is, departing hence into the place of God's more especial presence and residence; where *He*, as the Apostle to the Hebrews saith, *appeareth to the face of God*, ἐμφανίζεται τῷ προσώπῳ τοῦ Θεοῦ, *Being*, as St Peter speaketh, *exalted to the right hand of God;* (that is, to the greatest proximity, and therefore highest eminency, with God). It is termed being taken up into glory, and entering into his glory; that is, into a most glorious place and state peculiar to him; that place which St Peter called μεγαλοπρεπὴς δόξα, *The magnificent* or *most excellent glory*. It is styled *entering*, εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, *into the most inward part behind the veil;* and into the τὰ ἅγια, the especially *Holy places;* that is into the inmost recesses of glory, inaccessible, and in degree incommunicable, to any other. He is said *to have passed through the heavens*, διεληλυθέναι τοὺς οὐρανούς, (that is, through all places inferior to the highest top of glory and felicity;) *to have ascended* ὑπεράνω πάντων τῶν οὐρανῶν, *over above all the heavens; to have become*

John xx. 17; xiii. 1.

Heb. ix. 24.

Acts ii. 33; v. 31.

1 Tim. iii. 16.

Luke xxiv. 26.

2 Pet. i. 17. Heb. vi. 19; ix. 12;

iv. 14.

Eph. iv. 10.

higher than the heavens, ὑψηλότερος τῶν οὐρανῶν, or advanced above them: by which expressions it appeareth, that the term of our Saviour's ascent, called heaven here, was that place of all places in the universe of things in situation most eminent, in quality most holy, in dignity most excellent, in glory most illustrious; the inmost sanctuary of God's temple above, not made with hands; the most august chamber of presence in the celestial court: and whereas there are, as our Lord telleth us, many mansions, or apartments, in the house of God, the chief and best of them our Lord hath taken up for his residence; whereas heaven is a place of vast extent, to the utmost top thereof our Lord hath ascended, even into that φῶς ἀπρόσιτον, *inaccessible light* where God dwelleth.

SERM. XXX.

Heb. vii. 26; ix. 11. John xiv. 2. 1 Tim. vi. 16.

And there, as it followeth, *He sitteth at God's right hand;* the meaning of which words it is not difficult to find out; it being obvious and clear, that the state of things above, in the other blessed world, is in the Scripture represented to us by that similitude, which is most apt to beget in us reverence toward God, and which, indeed, really doth most resemble it; by the state of a king here, sitting upon his throne, being surrounded with personages of highest rank, worth, and respect; his nearest relations, his dearest favourites, the chief officers of his crown, and ministers of his affairs there attending upon him; so that yet for distinction, some place more eminent and signally honourable, is assigned to that person, to whom the king pleaseth to declare most especial favour and regard; the which place by custom, grounded upon obvious reason, hath been of old, and continueth still, determined to the next

Ps. cxviii. 16.

SERM. XXX.

place at the right hand; (the next place, because nearness yieldeth opportunity for all kind of conversation and address; at the right hand, because that hand hath advantage for strength and activity acquired by use, and therefore hath a special aptitude to offer any thing, or to receive, as occasion doth require:) hence, for instance, of the custom among those from whom the phrase is taken, when Bathsheba, king Solomon's mother, did come unto him, it is said, *The king—sat down upon his throne, and caused a seat to be set for the king's mother; and she sat on his right hand:* thus our Lord, as man, in regard to his perfect obedience and patience, being raised by God to the supreme pitch of favour, honour, and power with him, *God having advanced him to be a Prince and a Saviour, to give repentance unto Israel, and remission of sins; Having superexalted him, and bestowed on him a name above all names, to which all knees in heaven, in earth, and under the earth must bow; Having seated him in heavenly places above all principality, and authority, and power, and dominion, and name that is named, either in the present world, or in that which is to come; Having committed to him all authority in heaven and upon earth, and given all things into his hand; Having constituted him heir of all things,* and *subjected all things under his feet,* and *crowned him with* sovereign *glory and honour;* having, in fine, given unto him all that which in the Revelation the innumerable host of heaven acknowledgeth him worthy of; *Power, and riches, and wisdom, and strength, and honour, and glory, and blessing;* that is, all good and excellency conceivable in the most eminent degree, so that γίνεται

1 Kings ii. 19.

Acts v. 31.

Phil. ii. 9, 10.

Eph. i. 20, 21.

Matt. xxviii. 18. John iii. 35; xiii. 3; xvii. 2. Heb. i. 2; ii. 8, 9. 1 Pet. iii. 22.

Rev. v. 12.

SERM. XXX.

ἐν πᾶσι πρωτεύων, *He in all things becometh to have the pre-eminence;* God having, I say, conferred all these pre-eminences of dignity, power, favour, and felicity upon our Saviour, is therefore said to have seated him at his right hand; at the right hand of power, say the Gospels; that is, so at the right hand of the Almighty Potentate, that all power is imparted to him for the governance and preservation of his Church; at the right hand of the Majesty on high, and at the right hand of the throne of God, saith the Apostle to the Hebrews; that is, so at the right hand of the Sovereign King of the world, that royal dignity is communicated to him; in regard to which all honour and worship, all service and obedience, are due to him from all creatures.

Col. i. 18. Eph. i. 20. Matt. xxvi. 64. Mark xiv. 62. Luke xxii. 69. Heb. viii. 1; i. 3; xii. 2.

Thus much plainly the whole speech, sitting at God's right hand, doth import; the which matter is otherwise more generally and simply expressed by being at God's right hand; *Who,* saith St Peter, *is gone into heaven, and is at the right hand of God; angels and authorities and powers being made subject to him:* and, *It is Christ,* saith St Paul, *that died, yea rather, that is risen again, who is also at the right hand of God:* sometimes also our Lord is represented as standing at God's right hand; as in the Revelation several times, and in the vision of St Stephen, who saw the glory of God, and Jesus standing at the right hand of God; the which posture doth then seem purposely assigned to him, when he is represented assisting his servants, or in readiness to achieve some great work for the good of his Church; but most commonly, as in our text, it is called sitting; the which word in ordinary use denoteth an abode, or permanency, in

1 Pet. iii. 22. Rom. viii. 34. Rev. v. 6; xiv. 1. Acts vii. 55, 56.

SERM. XXX.

any state: but there is, perhaps, some peculiar emphasis designed in attributing to our Lord that position; it implying the solid ground, the firm possession, the durable continuance, the undisturbed rest and quiet of that glorious condition, wherein he is instated: the term sitting may also seem to augment the main sense; for that sitting is the most honourable posture, and therefore implieth to the utmost that eminency of favour and regard which our Lord enjoyeth in God's sight. It may further also denote the nature, quality, and design of our Lord's preferment; his being constituted our ruler and our judge; sitting being a posture most proper and peculiar to such persons; whence this expression representeth him as seated upon a throne of majesty, or upon a tribunal of justice[a].

I shall only further observe, that the attainment and settlement of our Lord in this high state is by one word frequently in Scripture called his glorification; *The Spirit,* it is said, *was not yet, because Jesus was not yet glorified:* and, *When Jesus was glorified, then they remembered that these things were written of him:* and, *The hour is come, that the Son of man should be glorified:* and, *Now, Father,* prayeth our Saviour, *glorify me with thee, with the glory which I had with thee before the world was;* that is, constitute me as mediator in glory supereminent above all creatures, accordingly as in my Divine nature I was eternally with thee most gloriously

John vii. 39; xii. 16, 23; xiii. 32; xvii. 1, 5.

[a] Sedere judicantis est, stare vero pugnantis, vel adjuvantis.—Hunc post assumptionem Marcus sedere describit, quia post ascensionis suæ gloriam Judex in fine videbitur. Stephanus vero in labore certaminis positus, stantem vidit, quem adjutorem habuit.—[Greg. Mag. Hom. XXIX. in Evang. Opp. Tom. I. col. 1572.]

happy: and, *The God of your fathers,* saith St Peter to the Jews, *hath glorified his child Jesus, whom ye delivered up:* and, *We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour,* saith the Apostle to the Hebrews. So much for explication of these points. SERM. XXX. Acts iii. 13. Heb. ii. 9.

II. The confirmation of them may be drawn partly from ocular testimony, partly from rational deduction, partly from their correspondence to ancient presignifications and predictions.

The ascension of our Lord toward heaven was testified by the Apostles, who were eyewitnesses thereof; for, βλεπόντων αὐτῶν, *They beholding, he was,* saith St Luke, *taken up, and a cloud received him out of their sight.* Acts i. 9.

His arriving at the supreme pitch of glory, and sitting there, is deduced from the authority of his own word, and of his inspired disciples, the which standeth upon the same grounds with other points of Christian faith and doctrine; the which it is not seasonable now to insist upon. Luke xxii. 69. Matt. xxvi. 64.

But it may be proper and useful to consider how they (as all other important events and performances belonging to our Saviour) were by the Holy Spirit in the ancient Prophets many ways presignified and predicted: that they were so, our Lord telleth us; *Ought not Christ,* said he, according to what the Prophets had spoken, *to suffer, and so to enter into his glory?* and St Peter assureth us, that, *The Spirit of Christ, which was in the prophets, did testify beforehand the sufferings of Christ, and the glories after the same:* so, indeed, there were many signal types representing them, and many Luke xxiv. 25, 26. 1 Pet. i. 11.

SERM. XXX.

notable passages respecting them, interpreted according to analogy, with other mystical representations.

Isaac, the heir of promise, after his being devoted for sacrifice, and received from death in a parable, was settled in a prosperous state of life, God being with him, and blessing him in all things. Joseph, being freed from that death to which by his envious brethren he was designed, and raised from that burial in prison into which by the Egyptian Gentiles he was cast, was advanced thence unto flourishing dignity, and established in chief authority over the king's house, and over all the land. Which persons, as they were in other things, so may they well be conceived in these respects to have been types of our Lord's ascension and glorification. Joshua, (who in name and performances was the most exact type of our Lord,) being preserved from the common fate of the people, and with miraculous victory over all the accursed enemies of God's people, entering as captain of Israel into the possession of the promised land, the sure type of heaven, doth fitly represent the glorious ascension of our Lord into heaven, and his everlasting possession thereof, together with the good people which follow his conduct. The great afflictions and depressions of David, with his restoration from them unto a mighty height of royal splendour and prosperity, (all enemies foreign and domestic being subdued,) may be also supposed to typify the same; his expressions in acknowledgment and thanksgiving for them seeming to allude hither, and to be more congruously applicable to our Lord, than to himself: such for instance as those are in the 21st Psalm; *He*

Heb. xi. 19.

Gen. xxvi. 3, 12, &c.

Gen. xli. 40.

Ps. xxi. 4, 5, 6.

asked life of thee, and thou gavest it him, even length of days for ever and ever: his glory is great in thy salvation; honour and majesty hast thou laid upon him: for thou hast made him most blessed for ever; thou hast made him exceedingly glad with thy countenance, &c. Enoch, having walked with God, (that is, in constant devotion, and in faithful obedience to God's will,) and having received testimony that he pleased God, was taken unto God; thereby prefiguring the ascension of the well-beloved, in whom God was most well pleased: so was also the translation of Elijah into heaven, in presence of Elisha and other his disciples, after he most zealously had served God, in declaration of his will and maintenance of his truth, a manifest prelude of our Lord's like translation, after he had been employed in the like service, though far more high and important, and performed it in a more eminent manner.

Gen. v. 24. Heb. xi. 5.

2 Kings ii. 11.

The high priest was a certain type of our Lord, and the Jewish temple a shadow of heaven, and the holy of holies a figure of the highest place in heaven; wherefore the high priest's sole and solemn entry once only in the year into the most holy place, after having by a bloody sacrifice made atonement for all the transgressions of the children of Israel, and his there sprinkling the blood of the sacrifice upon the mercy seat, and before the mercy seat, (the emblem of God's special presence,) doth certainly prefigure our Lord's ascending into heaven, and sitting there at God's right hand; there, by representation of his merits and passion performing the office of a most holy priest and gracious mediator for us; *By his own blood,* saith the divine Apostle, *he entered once into the holy place, having*

Heb. ix. 24.

Lev. xvi. 16, 34. Exod. xxx. 10. Heb. ix. 7; ix. 12, 24; x. 12, 14.

SERM. XXX.

obtained eternal redemption for us: He is entered, not into the holy places made with hands, which are figures of the true, but into heaven itself, now to appear in the presence of God for us.

Thus were these points aptly signified: they were also predicted: for David, in the 68th Psalm, celebrating the glorious triumphs of God over the enemies of his people, and in consequence upon them his solemn entrance and seating himself in Sion, the hill which he delighteth to dwell in, (the usual emblem of heaven,) subjoineth; *Thou hast ascended on high,* (לְמָרוֹם, to the high place of heaven,) *thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them:* which words appositely suit to our Lord's triumphant ascension, after having subdued all the enemies of his Church, and upon which he liberally dispensed wonderful gifts and graces to his people, and are by the unerring interpretation of St Paul applied thereto.

Ps. lxviii. 18.

Eph. iv. 8.

The ascension of our Lord seemeth also (at least according to mystical exposition reasonably grounded) to be respected in the 24th Psalm, as generally throughout, so particularly in those words, *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in:* where, according to the first and more literal sense, the entrance of the ark (the symbol of our Lord himself, in whom God is most specially present, *In whom all the fulness of the Godhead dwelleth bodily*) into the temple is described: but in a second more elevate, more proper, and more full meaning, the entrance of our Lord (the true Shechinah) into heaven seemeth denoted; the doors of that temple not

Ps. xxiv. 7, 8, 9.

Col. ii. 9.

made with hands, into which he, the Lord of glory, at his ascension did enter, being, indeed, most truly the everlasting doors; and the doors of the earthly temple being only such as typifying them. SERM. XXX.

Again, the session of our Lord at God's right hand is expressly foretold by David; *The Lord,* saith he, *said unto my Lord, Sit at my right hand, until I have made thine enemies thy footstool.* Who but the Messias could be that Lord of David, unto whom God spake? Who but he could be an eternal priest after the order of Melchizedek? Not only therefore our Lord himself expoundeth that place of the Messias, but the ancient Jews did commonly understand it to concern him; as appeareth by their tacit consent, and forbearing to contradict our Lord so interpreting it. Ps. cx. 1. Matt. xxii. 44.

In fine, all the prophecies, which are very many, that concern the spiritual and eternal kingdom of the Messias, (his being invested with and exercising regal dignity and power over God's people for ever,) do in effect declare the ascension and session of our Lord; particularly those of David; *I have set my king upon my holy hill of Zion;* and, *Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre:* and that of Daniel; *I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him: and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.* So were these points foreshewed and foretold, to the Ps. ii. 6, 8. Heb. i. 5. Ps. xlv. 6. Heb. i. 8. Dan. vii. 13, 14.

SERM. XXX.

manifestations of God's wisdom and the confirmation of our faith.

III. Now for the ends and effects of our Lord's ascension, and his abode in heaven at God's right hand, (I join them together as coincident, or subordinate,) they are, in the Scripture, declared to be chiefly these.

In general, our Lord by them was invested in the complete exercise of all the offices, and in the full enjoyment of all the privileges, belonging to him as perfect Mediator, Sovereign King, High Priest, and Archprophet of God's Church and people: he did initially and in part exercise those functions upon earth; and a ground of enjoying those pre-eminences he laid here; but the entire execution and possession of all, by his ascension into heaven, and in his session there, he did obtain particularly.

1 Our Lord did ascend unto, and doth reside in heaven, at the right hand of Divine majesty and power, that as a king he might govern us, protecting us from all danger, relieving us in all want, delivering us from all evil; that he might subdue and destroy all the enemies of his kingdom and our salvation; the Devil with all his retinue, the world, the flesh, sin, death, and hell; whatever doth oppose his glory, his truth, his service; whatever consequently, by open violence or fraudulent practice, doth impede our salvation: *The Lord said unto my Lord, Sit thou on my right hand, until I have made thine enemies thy footstool;* so God by the Holy Spirit in David did speak unto him: whence St Peter doth thus infer; *Therefore let all the house of Israel know assuredly, that God hath made him Lord and Christ;* that is, his being seated in that

Ps. cx. 1. Matt. xxii. 44. Heb. i. 13.

Acts ii. 36.

SERM. XXX.

place of special eminency is an infallible argument of his royal majesty and sovereignty: and, *This man*, saith the Apostle to the Hebrews, *after he had offered one sacrifice for sins, for ever sat down at the right hand of God, from henceforth expecting till his enemies be made his footstool;* and accordingly, *He must*, as St Paul saith, *reign, until he hath put all his enemies under his feet.* By various combats in his life, our Lord did worst and weaken his and our enemies; and in the last great battle on his cross, he did thoroughly rout and overthrow them; but by his triumphant ascension into heaven *He led captivity captive*, enjoying the glory and benefit of his victory; by sitting at God's right hand he keepeth them down in irrecoverable subjection under his feet, so that none of them can make any successful insurrection against him: for no power certainly shall ever be able to withstand his will and command, who sitteth at the helm of sovereignty immense and omnipotent; at that right hand, which can do anything, which wieldeth and moderateth all things every where; no fraud can elude, no secret conspiracy can escape his knowledge, who, sitting in that heavenly watch-tower of infinite wisdom and omniscience, beholdeth whatever is done, said, or thought in all the world.

Heb. x. 12, 13. 1 Cor. xv. 25. Eph. iv. 8;

He so there with royal might protecteth us; and with royal goodness, munificence, and clemency, he doth also thence dispense grace and mercy to his faithful subjects: for all good gifts and graces, bestowed on the Church in general for common edification, and to each member thereof singly for its particular benefit, which are useful for *Perfecting of the saints, for the work of the ministry, for the*

iv. 12.

SERM. XXX.

edification of Christ's body in truth, holiness, order, and peace, are expressed to proceed from our Lord's
Eph. iv. 7; ascension; *To every one of you*, saith St Paul, *is given grace according to the measure of the gift of Christ;* that is, to every one of you proportionably, according to the quality of your employment, rank, or station in the Church, and according to the particular exigency of your needs, as Christ in wisdom seeth fit, grace is afforded; in correspondence, addeth he, to the Psalmist's prophecy concerning
iv. 8. our Saviour, *Having ascended up on high, he led captivity captive, and gave gifts unto men.*

Particularly, in virtue or consequence of his ascension and glorification, to all true penitents and converts unto God, mercy and pardon for their sins are dispensed: that repentance should be acceptable to God, and available for attainment of mercy, our Lord did, indeed, merit for us by his suffering; but he effectually dispenseth it in God's name, being now instated in glory, as a noble boon of his royal
Acts v. 31. Luke xxiv. 47. clemency; *God*, saith St Peter, *exalted him as a Prince and a Saviour, to give repentance unto Israel, and remission of sins.*

2 Our Saviour did ascend, and now sitteth at God's right hand, that he may, in regard to us, there exercise his priestly function. Having in this outward tabernacle once offered up himself a pure and perfect sacrifice for the expiation of our sins, he
Heb. ix. 24; x. 12; entered within the veil, into the most holy place, there presenting his blood before God himself, to the full effect of obtaining mercy for us, and restor-
ix. 24. ing us to God's favour; *He is*, saith the Apostle, *entered into heaven itself, there to appear in the presence of God for us;* so that whenever we by our

frailty do fall into sin, and do heartily by repentance turn unto God, invoking his mercy, our Lord is ready, by applying the virtue of his sacrifice, and pleading our cause with God, upon the terms of that gracious covenant purchased and ratified by his blood, to procure mercy for us: for, *If any man sin, we have,* saith St John, *an advocate with the Father, Jesus Christ the righteous, who is a propitiation for our sins, and for the sins of the whole world:* and, *Who,* saith St Paul, *is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us;* that is, seeing our Lord hath offered a well-pleasing sacrifice for our sins, and doth at God's right hand continually renew it, by presenting it unto God, and interceding with him for the effect thereof; what, supposing us qualified for mercy, can hinder us from obtaining it?

1 John ii. 1, 2.

Rom. viii. 34.

Our Lord also doth at God's right hand discharge the princely ministry of praying for us, and so interceding in our behalf, as thereby to acquire from God to be conferred on us whatever is needful or conducible to our salvation; *He,* saith the Apostle, *is able to save to the uttermost those that come unto God by him, seeing he ever liveth to make intercession for us.* More particularly he, by his mediation there, doth procure for us a free access to God in devotion, a favourable reception of our petitions and services, a good success of them in the supply of all our needs; for, *Through him we have access by the Spirit unto the Father;* and, *Having a great High Priest, that is passed into the heavens, Jesus the Son of God—let us therefore come boldly unto the throne of grace, that we may obtain mercy,*

Heb. vii. 25.

Eph. ii. 18.

Heb. iv. 14, 16.

SERM. XXX.

and find grace in the time of need, saith the Apostle to the Hebrews: and he, as he is represented in the Apocalypse, is that angel of the covenant, who at the golden altar before God doth offer up the prayers of the saints, incensed by his mediation and merits.

Rev. viii. 3.

John x. 9; xiv. 6. Rom. v. 2. Eph. iii. 12. Heb. x. 19. Eph. v. 20. John xiv. 13; xv. 16; xvi. 23, 24. Col. iii. 17.

Hence in his name and through him it is, that we are enjoined to present our prayers, our thanksgivings, and all our services; *Doing all, whatever we do, in the name of the Lord Jesus.*

3 Again, our Lord telleth us, that it was necessary he should depart hence, and enter into this glorious state, that he might there exercise his prophetical office, by imparting to us his Holy Spirit for our instruction, direction, assistance, and comfort; *Behold,* said he upon his departure, *I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with the power from on high:* this he promised then to his disciples, but did not perform until his exaltation; *Being therefore,* saith St Peter, *exalted to the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.* He did not, and, indeed, (in consistence with the Divine purpose and the designed economy of things) could not perform this until then; *It is,* said he, *expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you:* that is, God, for promoting our Saviour's honour, and for the glory of his undertaking, had in his wisdom determined, that so incomparably excellent a gift should be the reward of his obedience, the consequence of his

Luke xxiv. 49.

Acts ii. 33.

John xvi. 7.

triumph, the effect of his intercession above, an ornament of his royal state, a pledge of his princely munificence: it was reserved as a most rich and majestic gratuity, fit to be conferred at his coronation, then when he solemnly was inaugurated to sovereign dignity, and invested with power superlative: whence, *The Holy Spirit*, it is said in St John, *was not yet*, (that is, it was not yet poured forth, or bestowed in that conspicuous manner and copious measure, as God intended it should be afterwards,) *because Jesus was not yet glorified:* it was from Jesus being received into glory, and advanced to God's right hand, that so transcendent a boon was in God's purpose, and according to his promise, designed to come down. SERM. XXX. John vii. 39;

4 Again, our Lord himself telleth us, that he went to heaven, there to prepare a place for his faithful servants, to prepare mansions of joy and bliss in God's presence, where is fulness of joy; at his right hand, where are pleasures for evermore. He accordingly hath, as the Apostle saith, entered as our πρόδρομος, *Our forerunner* into heaven; as an honourable harbinger, having disposed things there for our reception and entertainment; or rather, as the Son and heir of that great house, he by his authority and interest there procured leave for us to enter, and reside there, or carrieth us as his retinue thither; *It is my will*, saith he, *that where I am, there should ye be also; that ye may contemplate my glory*, and consequently may partake thereof. It was, indeed, our Lord's ascension which did unlock the gates of heaven, before shut upon us by our sins; which quenched the flaming sword, and discharged the mighty xiv. 2. Ps. xvi. 11. Heb. vi. 20. John xvii. 24; xiv. 3; xii. 26.

SERM. XXX.

cherubim, which guarded paradise from all access to men[b].

The ancient Fathers generally were of opinion, that heaven, before our Lord's ascension, was inaccessible[c]; and that no man had ever set foot therein, until our Lord, by his actual ascent and ingress, did open the passage thither, and removed the bars there: to prove this, they allege that of our Lord in St John; *No man hath ascended up into heaven, but he that came down from heaven, even the Son of man, who is in heaven:* and the forecited place, *I go to prepare a place for you;* which seemeth to imply heaven before unfit to receive men: and those places, wherein our Lord affirmeth himself to be the gate of the sheep, and the way to the Father: and that of the Apostle to the Hebrews, concerning the patriarchs, and other good men before Christ's incarnation; *And these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be perfect.* Hither also they referred that of the Psalmist, *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in:* which words they interpreted[d] to signify the gates of heaven then to have been

John iii. 13;

xiv. 2;

x. 7; xiv. 6.

Heb. xi. 39, 40.

Ps. xxiv. 7, 9.

[b] Flammea illa rhomphæa, custos paradisi, et præsidentia foribus Cherubim, Christi restincta et reserata sunt sanguine.—Hier. [in Epitaph. Nepot. Ep. xxxv. Opp. Tom. iv. p. ii. col. 267.]

[c] Ὁ οὐρανὸς ἔτι ἐστὶν ἄβατος.—Chrys. ad Heb. ix. 8. [Opp. Tom. iv. p. 512.]

Ante Christum Abraham apud inferos; post Christum latro in paradiso, &c.—Hier. ut supra.

[d] Ὅταν ἐκ νεκρῶν ἀνίστη Χριστὸς, καὶ ἀνέβη εἰς τὸν οὐρανὸν, κελεύονται οἱ ἐν οὐρανῷ ταχθέντες ἄγγελοι ἀνοίξαι τὰς πύλας τῶν οὐρανῶν.—Just. Mart.

first opened, when our Lord did ascend thither. Joshua, a most congruous type of our Lord, leading God's people into the land of promise, did also to their sense imply our Lord's first entering into heaven. The high priest alone entering into the sanctuary, did, as they deemed, argue the same; the Apostle to the Hebrews seeming much to favour their sentiment, when he saith, *Into the second* (tabernacle) *went the high priest alone once every year, not without blood, which he offered for himself, and the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, whilst the first tabernacle was yet standing.* The same also was, say they, signified by those persons, who, for offences wide of malice, were detained in the cities of refuge, and prohibited to return home, until the death of the high priest, but were afterward restored to the land of their possession; thereby, say they, being intimated, that until after our Saviour's death no man could return into paradise, his primitive home, from which man for his sin had been excluded; but that thenceforth all persons, in an evangelical account, not malicious or wicked, had a right and liberty to return thither[e]. Upon these and the like grounds did the Fathers commonly suppose no person before our Lord's ascension to have entered heaven; but however it were as to the time, yet assuredly, in order of nature and causality, it was he that did

SERM. XXX.

Heb. ix. 7, 8.

Numb. xxxv. 28.

[e] Quid est, quod homicida post mortem summi pontificis absolutus, ad terram propriam redit, nisi quod humanum genus, quod peccando sibimetipsi mortem intulit, post mortem veri Sacerdotis, videlicet Redemptoris nostri peccatorum suorum vinculis solvitur, et in paradisi possessione reparatur?—Greg. M. Hom. in Ezech. [Lib. I. Hom. VI. Opp. Tom. I. col. 1218 D.]

SERM. XXX.

first ascend thither; and by virtue of his ascension it is, that any man ever did or shall ever come thither: *His blood was,* as St Hierome saith, *the key of paradise*[f]; the efficacy of which he carrying up with him did unlock it; so that thenceforth it doth stand wide open to those who can soar up thither, following his steps in persevering obedience:

Heb. x. 19—22; v. 9, 10.

Having therefore, saith the Apostle to the Hebrews, *boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart:* and, *He, being perfected,* (or consummated in his state of glory,) *became to all that obey him the author of everlasting salvation; being denominated by God a high priest after the order of Melchizedek.*

5 It was, indeed, an effect of our Lord's ascension and glorification, that all good Christians are with him in a sort translated into heaven, and advanced into a glorious state; being thence by him made kings and priests to God. *We have,* saith Tertullian, *in Christ Jesus seized on heaven*[g]:

Rev. i. 6; v. 10.

Eph. ii. 5, 6.

and the Apostle saith as much; *Us,* saith he, *who were dead in trespasses and sins, God hath quickened together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.* In many respects we thereby are raised to heaven and eminent glory.

We thence even as men become greatly dignified, our nature being so highly advanced thereby:

[f] Sanguis Christi clavis paradisi est.—[Ep. ad Dardan. Opp. Tom. II. col. 606.]

[g] Securæ estote caro et sanguis; usurpastis et cœlum et regnum Dei in Christo.—De Resur. Carn. cap. LI. [Opp. p. 357 c.]

SERM. XXX.

we thereby get the honour of being brethren or kinsmen to the world's great Lord and King; so that any of us may say with St Austin, *Where my portion reigns, there I believe myself to reign*[h]: hence, as the Apostle to the Hebrews teacheth us, is that of the Psalmist verified concerning man; *Thou hast crowned him with glory and honour, and hast set him over the works of thy hands.* Ps. viii. 5. Heb. ii. 7.

We also more as Christians are elevated thereby by our near relation to him, and our participation with him as our head: for where the head is, there the body is: they are inseparably connected; there can be no breach, no distance between them[i]; and the honour conferred on the head doth necessarily accrue to the members; according to St Paul's rule, *If one member be glorified, all the members do rejoice with it,* or do partake of its joyful state. *The ascension of Christ is our preferment; and whither the glory of the head is gone before, thither likewise is the hope of the body called,* saith a devout Father[k]. 1 Cor. xii. 26.

We also are by our Lord's glorification advanced and advantaged, in that his being so glorified is a sure pledge and an earnest of that glorious reward which all good Christians shall receive. Christ being made heir of all things, did, in his ascension, *adire hæreditatem,* take possession of that inheritance; and we consequently, as coheirs Heb. i. 2. Rom. viii. 17. Eph. i. 11.

[h] Ubi ergo portio mea regnat, ibi me regnare credo.—Meditat. [Opp. Tom. VI. (App.) col. 113 A]

[i] Ἔνθα γὰρ ἡ κεφαλή, ἐκεῖ καὶ τὸ σῶμα· οὐδενὶ γὰρ μέσῳ διείργεται ἡ κεφαλὴ καὶ τὸ σῶμα.—Chrys. in Eph. Orat. III. [Opp. Tom. III. p. 776.]

[k] Christi ascensio nostra provectio est; et quo præcessit gloria capitis, eo spes vocatur et corporis.—P. Leo I. [de Ascens. Dom. Serm. I. Opp. Tom. I. col. 292.]

SERM. XXX.

with him, and having a share in the inheritance of the saints in light, do seize thereon, acquiring
Col. i. 12. therein a right and propriety at present, being assured in due time (if by our miscarriages we do not forfeit our title) of an actual possession thereof; *As*, saith Tertullian, *Christ did leave to us the earnest of the Spirit, so he received from us the earnest of the flesh, and carried it into heaven as a pledge of the whole sum to be sometime brought in thither*[1].

We do also in a manner ascend with Christ to heaven, in regard that by his ascension our principal concernments, our only considerable interests,
Heb. x. 34; (that κρείττων ὕπαρξις καὶ μένουσα, *Better and enduring substance*,) the true objects of our affection, and all our hope, are transferred thither; whence
xiii. 14. heaven becometh our only true country, our abiding city, our real home: we having here no true rest, no settled mansion, no certain estate; but, indeed,
1 Pet. ii. 11; i. 17. being strangers, sojourners, and pilgrims upon earth.
2 Cor. v. 6. Phil. iii. 20. Our πολίτευμα, our politic capacity, relates to heaven, or we are citizens thereof, saith St Paul; we
Eph. ii. 19. are fellow-citizens of the saints, and domestics of
Heb. xii. 22. God; are proselytes (προσεληλύθαμεν) to mount Sion, and unto the city of the living God, the metropolis
Col. i. 13. 1 Thess. ii. 12. of the saints, the heavenly Jerusalem; we are translated into the kingdom of God's beloved Son, are
Col. i. 5. Gal. vi. 14; ii. 20. called into his kingdom and glory, have our hope
Col. iii. 3. laid up for us in heaven, are dead to this world, and our life is hid with Christ in God: and where

[1] Quemadmodum (Christus) nobis arrhabonem Spiritus reliquit, ita et nobis arrhabonem carnis accepit, et vexit in cœlum pignus totius summæ illuc quandoque redigendæ.—De Resur. Carn. cap. LI. [Opp. p. 357 B.]

we are so concerned, there especially in spirit and heart we may be supposed to be. SERM. XXX.

6 I might add, that God did thus advance our Saviour, to declare the special regard he beareth to piety, righteousness, and obedience, by his so amply rewarding and highly dignifying the practice thereof. *We*, saith the Apostle, *see Jesus, for the suffering of death, crowned with glory and honour:* we see him, not only as an object of our contemplation, but as a pattern of our practice, and as a ground of our encouragement; *Looking up*, saith that Apostle again, *unto Jesus, the captain and the perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God.* God, it seemeth, did intend, and he doth propound, our Lord's exaltation, for an engagement and motive to us of following him in the way by which he attained it; giving us assuredly to hope for the like rewards of glory and joy, in proportion answerable to our imitation of his exemplary obedience and patience. Heb. ii. 9; xii. 2.

IV. Such are the principal ends and effects of our Lord's ascension, and session at God's right hand; the consideration of which points may have great use, should have much influence upon our practice.

1 It may serve to guard us from divers errors, which to the dangerous prejudice and disparagement of our Religion (introducing into it notions thwarting reason and sense, charging it with needless and groundless incredibilities, exposing it to difficulties and objections so massy, that the foundations of Christian truth are scarce able to support them) have been and are asserted by divers

SERM. XXX.

persons, or by sects of men professing Christianity; such as are that of the old Eutychians, who held, that the human nature of our Lord was converted into his Divinity, or swallowed up thereby; that of the German Ubiquitaries, who say, that our Lord according to his human nature corporally doth exist everywhere; that of the Lutheran Consubstantialists, and of the Roman Transubstantiators, who affirm, that the body of our Lord is here upon earth at once present in many places, (namely, in every place where the host is kept, or the eucharist is celebrated:) which assertions, by the right understanding of these points, will appear to be false. For our Lord did visibly in human shape ascend to heaven, (which to do is inconsistent with the invisible, omnipresent, and immoveable nature of God,) and therefore he continueth still a man; and as such he abideth in heaven, and therefore he doth not exist everywhere or otherwhere. It is the property of a creature to have a definite existence, or to be only in one place at one time; for could it be in divers places at once, it might by like reason be in any or in every place, and consequently it might be immense; nor can we conceive a thing to be at once in several distant places, without its being multiplied in essence: it especially is repugnant to the nature of a body at once to possess several places, seeing its substance and quantity do not really differ, or are inseparably combined, whence it cannot be multiplied in dimensions, answerable to many localities, without being multiplied in substance; wherefore since our Lord, as man, did by a proper local motion ascend, pass through, and enter into the heavens, (being, as it

SERM. XXX.

is said in Holy Scripture, in the visible form and dimensions of his body, taken, carried, lifted up, gone into heaven, parting from his disciples, going away from us, leaving the world and going to the Father; being where no man here can come, or can follow him; being to be no more in the world, so that we have him not always with us; being there, where we, being in the body, are absent from him; seeing he doth now reside in heaven, which must, as St Peter affirmed[m], receive or hold him, until the restitution of all things; where he constantly appeareth in God's presence for us, and ever liveth to make intercession for us; whence also we do expect, that in the like visible manner as he went, that he shall come again, descending, as St Paul speaketh, from heaven, and coming in the clouds of heaven, at the last resurrection and judgment, which is therefore commonly termed his *presence*, *παρουσία*, and *appearance*, *ἐπιφάνεια*, here;) since, I say, according to the tenor of Scripture, our Lord did thus, as man, in his flesh go into heaven, and there perpetually doth abide in glory, until he shall thence return hither to judge the world, we must not suppose him to be anywhere corporally upon earth. He is, indeed, everywhere by his Divinity present with us; he is also in his humanity present to our faith, to our memory, to our affection[n]; he is therein also present by mysterious representation, by spiritual efficacy, by

Heb. ix. 24; iv. 14. Acts i. 2, 9, 10, 11. Luke xxiv. 50, 51. Mark xvi. 19. Matt. xxvi. 11. 1 Pet. iii. 22. John xvi. 5, 7, 10, 28; xiv. 25; xiii. 3; vii. 33, 34; viii. 21; xiii. 36; xvii. 11. 2 Cor. v. 6. Acts iii. 21. Heb. vii. 25; ix. 24. Acts i. 11. 1 Thess. iv. 16; i. 10. 2 Thess. i. 7. 1 Cor. xv. 47. Rev. i. 7. Matt. xxiv. 30.

[m] Ὃν δεῖ οὐρανὸν δέξασθαι.—Acts iii. 21.

[n] Secundum majestatem suam, secundum providentiam, secundum ineffabilem et invisibilem gratiam, impletur quod ab eo dictum est, Ecce ego vobiscum——secundum carnem vero—Non semper habebitis me vobiscum.—Aug. in Joh. Tract. L. [Opp. Tom. III. col. 634 A.]

SERM. XXX.

general inspection and influence upon his Church; but in body, as we are absent from him, so is he likewise separated from us; we must depart hence, that we may be with him, in the place whither he is gone to prepare for us. *Who shall ascend into heaven, to bring Christ down* thence? saith St Paul, intimating where he doth immoveably abide, in exclusion to all other places. These things (beside many other strong reasons) if we do consider, it will suffice to guard us from those rampant absurdities, which so long, with such impudence and such violence, have outbraved plain reason and sense. But to leave this, and to come to more practical applications.

2 Cor. v. 6. Phil. i. 23. 1 Thess. iv. 17. Rom. x. 6.

2 Is Christ ascended and advanced to this glorious eminency at God's right hand? Then let us answerably behave ourselves toward him, rendering him the honour and worship, the fear and reverence, the service and obedience suitable and due to that his state. In regard hereto all the Angels of God are commanded to adore him; and they willingly submit thereto, acknowledging him to deserve the highest worship; *Every creature* (it is in the Revelation) *in heaven, in earth, and under the earth,* doth in its way send up acclamations of blessing and praise unto him. And shall we then refuse or neglect to do the like? we, who of all creatures in equity and gratitude are most obliged, who in reason and interest are most concerned to honour him, as ourselves receiving most honour and advantage from his exaltation. Shall we be backward in yielding obedience to him, who is in nature so nearly related to us, and in affection so well disposed toward us; who, out of tender good-

Heb. i. 6. Rev. v. 12, 13.

will toward us, hath undertaken this high charge, and exerciseth it with design to do us good; who therefore especially is pleased to sit at the helm, that he may protect us from all the enemies of our welfare, and that he may settle us in the enjoyment of happiness? Shall we dare to oppose his will, and not dread to displease him, to whom *All power in heaven and earth is given;* whose will is executed by the irresistible right hand of God; who therefore can easily check us in our bad courses, and will surely chastise us for our disobedience? We do plainly hereby incur the heinous guilt, and shall surely undergo the grievous punishment, of rebellion; this being the sentence which, refusing subjection to him, we shall one day hear and feel; *Those mine enemies, that would not have me reign over them, bring them hither, and slay them before me.*

SERM. XXX.

Matt. xxviii. 18.

Luke xix. 27.

3 These points do afford ground and matter of great joy and comfort to us. Have we not cause to rejoice, that our Lord hath obtained so absolute and glorious a victory over all our cruel enemies? Should we not with joyful gratulation applaud the triumphs of goodness over wickedness, of charity over malice, of mercy over wrath, of life and happiness over death and misery? Is it not matter of huge satisfaction that one of our kind and kindred, who beareth toward us the bowels of a man and the affection of a brother, who hath yielded so wonderful expressions of good-will and charity toward us, who so loved us as to lay down his life for us, is raised to such preferment? Shall we not be pleased, that we have so good a friend in so high place and so great power; or that he who is

SERM. XXX.

so willing, is also so able to do us good? Have we not great cause to acquiesce in our subjection to so just, so mild, so gracious a Governor; the sceptre of whose kingdom is a right sceptre, whose yoke is easy, and burden light? Shall we not be glad, considering that we have so merciful and so kind an intercessor always resident with God, always ready to do good offices for us at the throne of grace? Considering this, what is there that can be or happen in the world that should displease, discourage, or disturb us? What enemies should we fear, since all our enemies lie prostrate under his feet? What good can we fear to want, since all things are at his disposal, and all good is dispensed by him? What events should trouble us, since all things are managed and ordered by his good hand? Will he suffer anything to hurt us? Will he see us need any convenience? Will he let us be oppressed by any mischief or distress, whose office it is and continual care to protect and succour us? Have we not, in contemplation of these things, abundant reason to comply with that precept, of rejoicing in the Lord always? Be our case in this world what it will, considering where our Lord is, we have great cause to be cheerful, according to that injunction of our Lord, enforced by this consideration; *In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*

Heb. i. 8.

Matt. xi. 30.

Phil. iv. 4; iii. 1.

John xvi. 33.

4 The consideration of these things serveth to cherish and strengthen all kind of faith and hope in us. If the resurrection of our Saviour might beget in us a strong persuasion concerning the truth of our Lord's doctrine, and a lively hope of salvation from his undertakings and performances

1 Pet. i. 3.

for us, his ascension and session in glory (confirmed by the same indubitable testimonies and authorities) must needs nourish, improve, and corroborate them. We cannot surely distrust the accomplishment of any promises declared by him, we cannot despair of receiving any good from him, who is ascended into heaven, and sitteth at the right hand of Divine wisdom and Divine power, thence viewing all things done here, thence ordering all things everywhere for the advantage of those who love him and trust in him. SERM. XXX.

It especially doth serve to quicken in us that blessed hope, as St Paul calleth it, of a joyful and happy rest after the troubles and sorrows of this wretched life; *Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; where the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchizedek.* Tit. ii. 13. Heb. vi. 19, 20;

5 These points do likewise serve to excite and encourage our devotion: for having such a mediator in heaven, so near God's presence, so much in God's favour; having so good and sure a friend at court, having such a Master of requests ever ready to present up, to recommend, and to further our petitions, what should deter, what should anywise withhold us from cheerfully, upon all occasions, by him addressing ourselves to God? We may therefore, as we are exhorted by the Apostle, come to the throne of grace with boldness, that we may receive mercy, and find grace for seasonable aid. We cannot, considering this, anywise doubt of those promises being effectually made good to us; *Whatever ye shall ask in prayer, believing, ye shall* Iv. 16. Matt. xxi. 22; vii. 8.

SERM. XXX.

receive; Whatsoever ye ask in my name, that will I do. There is nothing which he, enjoying such power, cannot do for us; and there is nothing which he, our loving and merciful Brother, will not do, that is good for us, if we do with humble confidence apply ourselves to him for it. And what greater incitement can there be to devotion, than an assurance so firmly grounded of fair acceptance and happy success thereof? Yea, what an extreme folly, what a huge crime is it, not to make use of such an advantage, not by so obliging an inducement to be moved to a constant practice of this so beneficial and sweet kind of duties?

Mark xi. 24. 1 John v. 14. John xiv. 13; xv. 7; xvi. 23.

6 It may encourage us to all kind of obedience, to consider what a high pitch of eternal glory and dignity our Lord hath obtained, in regard to his obedience, and as a pledge of like recompense designed to us, if we tread in his footsteps, *Running the race that is set before us, and looking up unto Jesus, who for the joy that was set before him endured the cross, and is set at the right hand of the throne of God.* As God, in respect to what he should perform, did offer to him so high a promotion; so doth he likewise, upon condition of our obedience to his commandments, oblige himself to put us into a like excellent and happy state: so our Lord himself declared, when he said, *I covenant to you a kingdom, as my Father covenanted to me a kingdom:* it goeth before, *Ye are they which have continued with me in my temptations:* there is the condition, faithful and constant adherence to Christ in doing and suffering; upon performance of which condition our Lord tendereth that glorious reward of an eternal kingdom: and the Divine covenant

Heb. xii. 1, 2. Luke xxii. 29. Rev. i. 6; v. 10. Luke xxii. 28.

being thus effectually fulfilled unto him, doth ascertain us, that his overture will likewise be made good to us; *It is,* saith St Paul, *a faithful saying,* (that is, a word upon which we may confidently rely,) *If we be dead with him,* (dead to sin and vanity,) *we shall also live with him,* (live with him in glory and joy;) *if we endure,* (or persevere in obedience and patience after him,) *we shall also reign with him:* and, *To him* (saith our Lord in the Revelation) *that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne.*

2 Tim. ii. 11, 12.

Rev. iii. 21.

7 Lastly, the consideration of these points should elevate our thoughts and affections from these inferior things here (the vain and base things of this world) unto heavenly things; according to that of St Paul; *If ye be risen with Christ, seek the things above, where Christ is sitting at the right hand of God.* To the head of our body we should be joined; continually deriving sense and motion, direction and activity from him: where the master of our family is, there should our minds be, constantly attentive to his pleasure, and ready to serve him; where the city is, whose denizens we are, and where our final rest must be, there should our thoughts be, careful to observe the laws and orders, that we may enjoy the immunities and privileges thereof; in that country, where only we have any good estate, or valuable concernment, there our mind should be, studying to secure and improve our interest therein: our resolution should be conformable to that of the holy Psalmist; *I will lift up mine eyes to the hills, from whence cometh my help. Christ is our life,* saith St Paul; and shall

Col. iii. 1.

Heb. xi. 16.

Ps. cxxi. 1.

Col. iii. 4. Gal. ii. 20.

SERM. XXX.

our souls be parted from our life? *Christ*, saith he again, *is our hope;* and shall our mind and hope be asunder? Christ is the principal object of our love, of our trust, of our joy, of all our best affections; and shall our affections be severed from their best objects? By his being in heaven all our treasure becometh there; and, *Where our treasure is, there* (if we apprehend and believe rightly, there naturally) *our hearts will be also:* if they be not, it is a sign we take him not for our best treasure. We do in our bodies sojourn from the Lord, as St Paul saith; but in our spirits we may and should be ever present, ever conversant with him; contemplating him with an eye of faith, fastening our love upon him, reposing our confidence in him, directing our prayers and thanksgivings to him; meditating upon his good laws, his gracious promises, his holy life, and his merciful performances for us. We should not, by fixing our hearts and desires upon earthly things, (upon the vain delights, the sordid interests, the fallacious and empty glories, the sinful enjoyments here,) nor by a dull and careless neglect of heavenly things, avert, estrange, or separate ourselves wholly from him. No, *Sursum corda,* let us, unloosing our hearts from these things, and with them soaring upward, follow and adhere to our Lord; so shall we anticipate that blessed future state, so shall we assure to ourselves the possession of heaven, so here enjoying our Lord in affection, we shall hereafter obtain a perfect fruition of his glorious and blissful presence; the which God of his mercy by his grace vouchsafe us, through the same our ever-blessed Saviour; to whom be for ever all glory and praise. *Amen.*

1 Tim. i. 1. Col. i. 27.

Matt. vi. 21.

2 Cor. v. 6.

SERM. XXX.

O God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; we beseech thee leave us not comfortless, but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

From thence He shall come to judge the Quick and the Dead.

SERMON XXXI.

THE REASONABLENESS AND EQUITY OF A FUTURE JUDGMENT.

ECCLES. III. 17.

I said in my heart, God shall judge the righteous and the wicked.

SERM. XXXI.

THESE words are the result of a serious contemplation upon the state of human affairs and common occurrences in this world: the Royal Philosopher having, as he telleth us, given his heart to seek and search out by wisdom concerning all things that were done under heaven; what was the proper nature, what the just price of each thing; what real benefit or solid comfort each did afford; how every person did fare in the pursuit and success of his designs; did, after full examination and careful balancing all things, resolve upon such conclusions as these:

Eccles. i. 13;

That no kind of undertaking here did in effect yield any considerable profit or complete satisfaction, but all in the issue did prove vain and vexatious.

i. 8;

That no man from his care and industry, in any course of life, could promise himself any certain success, or reap answerable reward.

ii. 11; ix. 11; xi. 6.

That although between wisdom and folly (or between goodness and wickedness) there is some intrinsic difference of worth, (one excelling the other, as light doth excel darkness,) yet, as to external advantages, and as to final event here, there is no great odds discernible; for that events (prosperous and adverse) did appear to fall out, not according to the qualifications or to the practices of men, but indifferently, according to the swing of time and chance; and for that death and oblivion alike do seize upon all; *So that*, apparently in that respect, *a man hath no pre-eminence over a beast.* Eccles. ii. 13; ii. 15; vii. 15; ix. 2, 11; ii. 16; iii. 19;

That in common life nothing doth appear better, than for a man, with the best advantage he can, to enjoy ordinary sensible delights and comforts, which his condition doth afford. ii. 24; iii. 12; v. 18; viii. 15; xi. 10;

That in regard to the present things here, life were not desirable to any man, the inconveniences and troubles thereof outweighing its benefits; so that even the wisest, greatest, and happiest persons (such as he himself was) had cause to hate life, and all their labour which they had taken under the sun. iv. 2, 3; ii. 17, 18;

That the mind and affection of God toward men are very reserved; the course of Providence very abstruse, the reason of events unsearchable to the wit or study of men; so that we can hardly from appearances here descry any conspicuous marks of God's favour or his displeasure. iii. 11; viii. 17; xi. 5;

From these observations, as from so many arguments, he doth, both here and otherwhere in several places of this book, infer, that there shall be a divine judgment, passing upon all men, both righteous and wicked; whereby these seeming xi. 9; xii. 14; v. 8; viii. 12; vii. 18.

SERM. XXXI.

incongruities in the providential administration of things shall be salved; and in regard whereto our present opinions of things may be rectified: this he interposeth here; *I said in my heart,* (that is, by the consideration of things I was persuaded,) *that God shall judge the righteous and the wicked:* this he ever now and then toucheth, as incident to his meditations: this he in the close of all proposeth as the grand inducement to piety, and obedience to God's commandments; *For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

Eccles. xii. 14.

This judgment he expresseth indefinitely, so as not to determine the kind or time thereof; and as to the absolute force of his words, it may signify the decree of God, to reward or punish men here in this life, according to their deserts, the which in Holy Scripture is commonly styled God's judgment; but the force of his arguments (or at least of some of them) plainly doth infer a future judgment after death; and so therefore I shall take his sense to be, grounding thereon this observation; That from a wise consideration of human affairs, and obvious events here, we may collect the reasonableness, the equity, the expediency, the moral or prudential necessity of a future judgment, according to which men shall receive due recompenses, answerable to their demeanour in this life: this observation it shall be my endeavour by God's help to declare, and prove by arguments deduced from the reason and nature of things.

I. First then, I say, it is reasonable and equal, that there should be a future judgment: this will appear upon many accounts.

SERM. XXXI.

1 Seeing all men come hither without any knowledge or choice, having their life, as it were, obtruded on them; and seeing ordinarily (according to the general complaints of men) the pains of this life do overbalance its pleasures; so that it seemeth, in regard to what men find here, a punishment to be born[a]; it seemeth also thence equal, that men should be put into a capacity, upon their good behaviour in this troublesome state, of a better state hereafter, in compensation for what they endure here; otherwise God might seem not to have dealt fairly with his creatures; and we might have some colour to expostulate with Job; *Wherefore is light given to him that is in misery, and life to the bitter in soul? Why died I not from the womb? why did I not give up the ghost when I came out of the belly?*

Eccles. iv. 3, 4; ii. 17. Job iii. 3. Jer. xx. 14, &c.; xv. 10. Job iii. 20, 11;

2 Seeing man is endued with a free choice and power over his actions, and thence by a good or bad use thereof is capable of deserving well or ill, it is just that a respective difference be made, according to due estimation; and that men answerably should be proceeded with either here or hereafter, reaping the fruits of what they voluntarily did sow. There is a natural relation between merits and rewards, which must come under taxation, and find effect, otherwise there would be no such thing as justice and injustice in the world.

iv. 8. Prov. xxii. 8. Jer. xxxii. 19.

3 Seeing there is a natural subordination of man to God, as of a creature to his Maker, as of a subject or servant to his lord, as of a client or

[a] Vitam non mehercule quisquam accepisset, nisi daretur insciis.—Sen. Consol. ad Marc. cap. XXII. [2.]

Nemini contigit impune nasci.—Ibid. cap. XV. [3.]

SERM. XXXI.

dependent to his patron, protector, and benefactor, whence correspondent obligations do result; it is just, that men should be accountable for the performance, and for the violation, or neglect of them; so as accordingly either to receive approbation, or to be obliged to render satisfaction; respectively, as they have done right, and paid respect to God, or as they have offered wrong and dishonour to him; otherwise those relations would seem vain and idle.

4 Seeing also there are natural relations of men to one another, and frequent transactions between them, founding several duties of humanity and justice; the which may be observed or transgressed; so that some men shall do, and others suffer much injury, without any possible redress from otherwhere, it is fit that a reference of such cases should be made to the common Patron of right, and that by him they should be so decided, that due amends should be made to one party, and fit correction inflicted on the other; according to that of St Paul; *It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, in the revelation of our Lord Jesus.*

2 Thess. i. 6, 7.

5 Whereas also there are many secret good actions, many inward good dispositions, good wishes, and good purposes, unto which here no honour, no profit, no pleasure, no sort of benefit is annexed, or, indeed, well can be, (they being indiscernible to men;) there are likewise many bad practices and designs concealed, or disguised, so as necessarily to pass away without any check, any disgrace, any damage or chastisement here;

it is most equal, that hereafter both these kinds should be disclosed, and obtain answerable recompence.

6 There are also persons whom, although committing grievous wrong, oppression, and other heinous misdemeanours, offensive to God and man, yet, by reason of the inviolable sacredness of their authority, or because of their uncontrollable power, no justice here can reach, nor punishment can touch; who therefore should be reserved to the impartial and irresistible judgment of God; and fit it is, that (for satisfaction of justice, and distinction of such from those who contrariwise behave themselves well) a Tophet should be prepared for them. Isai. xxx. 33.

7 Upon these and the like accounts, equity requireth, that a judgment should pass upon the deeds of men; and thereto the common opinions of men and the private dictates of each man's conscience do attest: for all men seeing any person to demean himself brutishly and unworthily, committing heinous disorders and outrages, are apt to pronounce it unfit, that such an one should escape with impunity; likewise when innocent and good persons (who do no harm, and do what good they can) do suffer, or do enjoy no benefit thence, it is a pity, will any indifferent person be ready to say, that such a man's case should not be considered; that some reparation or some reward should not be allotted to him: the which apprehensions of men are, in effect, the verdicts of common sense concerning the equity of a judgment to be.

8 Every man also, having committed any notable misdemeanour, (repugnant to piety, justice,

SERM. XXXI.

or sobriety,) doth naturally accuse himself for it, doth in his heart sentence himself to deserve punishment, and doth stand possessed with a dread thereof; so, even unwillingly, avouching the equity of a judgment, and by a forcible instinct presaging it to come; as likewise, he that hath performed any virtuous or honest action, doth not only rest satisfied therein, but hath raised in him a strong hope of benefit to come from heaven in recompense thereof: the which apprehensions and hopes do involve an opinion, that it is reasonable a judgment should be. All which considerations (seeing it is manifest, that there is not generally or frequently any such exact judgment or dispensation of rewards in this life, nor perhaps, without interverting the whole frame of things and course of Providence, can well be) do therefore infer the fitness and equity of a future judgment.

II. It is further, upon divers accounts, requisite and needful, that men should have an apprehension concerning such a judgment appointed by God, and consequently that such an one should really be. It is requisite toward the good conduct of human affairs here, or to engage men to the practice of virtue; it is necessary to the maintaining any belief concerning Religion, or sense of piety: without it therefore no convenient society among men can be well upheld.

1 It is, I say, needful to engage men upon the practice of any virtue, and to restrain them from any vice; for that, indeed, without it, no consideration of reason, no provision of law here, can be much available to those purposes. He that will consider the nature of men, or observe their common

practice, (marking what apprehensions usually steer them, what inclinations sway them, in their elections and pursuits of things,) shall, I suppose, find, that from an invincible principle of self-love, or sensuality, deriving itself through all their motions of soul, and into all their actions of life, men generally do so strongly propend to the enjoyment of present sensible goods, that nothing but a presumption of some considerable benefit to be obtained by abstinence from them, or of some grievous mischief consequent on the embracing them, can withhold them from pursuing such enjoyment. From hence (seeing fancy, reason, and experience do all prompt men to a foresight of events, and force them to some regard of the consequences of things) it followeth, that hope and fear are the main springs which set on work all the wheels of human action; so that any matter being propounded, if men can hope that it will yield pleasant or profitable (that is, mediately pleasant) fruits, they will undertake it; if they do fear its consequences will be distasteful or hurtful, they will decline it: very rare it is to find, that the love or liking of a thing, as in itself amiable to the mind, or suitable to reason, doth incline men thereto; that honest things, bare of present advantages, and barren of hopeful fruits, are heartily pursued; that anything otherwise averteth us from itself, than as immediately presenting some mischief, or dangerously threatening it. When goodness therefore doth clash with interest or pleasure, human wisdom (the φρόνημα τῆς σαρκὸς, *natural sense of the flesh*, which St Paul speaketh of as opposite to virtue) will dispose men to take

SERM. XXXI.

Rom. viii. 6.

SERM. XXXI.

part with these; and, except some higher aid come in to succour goodness, it is odds that ever they will prevail over it. If it do appear, that virtue can pay men well for their pains, they perhaps may be her servants; but they will hardly wait on her in pure courtesy, or work in her service for nothing; if she bringeth visibly a good dowry with her, she may be courted; but her mere beauty, or worth, will draw few suitors to her; who will forego sensible pleasures, or wave substantial profit; who will reject the overtures of power, or honour, for her sake? And if vice, how ill soever it look, or leer, do offer fairly, how many persons will be so nice or squeamish, as merely out of fancy, or in despite to her, to refuse or renounce her? In short, as men are baited with pleasure or bribed with profit, so they pursue; as they are stung with pain or curbed with fear, so they eschew things; it is a gift (or a specious appearance of some good offered) which perpetually moveth the greatest part, which often blindeth the eyes and perverteth the heart of the wisest sort of men.

Deut. xvi. 19. Exod. xxiii. 8.

It is further to common sense very obvious, that this life cannot promise or afford to virtue any rewards apparently so considerable, as in the common judgment of men to overpoise the pains and difficulties required to the procurement and maintenance thereof, (the pains and difficulties to be overgone in mastering stubborn inclinations, in moderating greedy appetites, in restraining violent passions, in encountering frequent and strong temptations, in abstracting our minds and affections from sensible things, in assiduous watching over our thoughts, words, and actions,) together

with the manifold inconveniences, crosses, and troubles, which do attend the strict practice of virtue; that likewise here there are not ordinarily any such discouragements affixed to vice, which do much weigh down the pleasures with which it is tempered, and the advantages waiting on it.

As for human laws, made to encourage and requite virtue, or to check and chastise vice, it is also manifest, that they do extend to cases in comparison very few; and that even as to particulars which they touch, they are so easily eluded, or evaded, that without intrenching upon them, at least without incurring their edge, or coming within the verge of their correction, men may be very bad in themselves, extremely injurious to their neighbours, and hugely troublesome to the world; so that such laws hardly can make tolerable citizens, much less throughly good men, even in exterior demeanour and dealing. However, no laws of men can touch internal acts of virtue or vice; they may sometimes bind our hands, or bridle our mouths, or shackle our feet; but they cannot stop our thoughts, they cannot still our passions, they cannot bend or break our inclinations: these things are beyond the reach of their cognizance, of their command, of their compulsion, or their correction: they cannot therefore render men truly good, or hinder them from being bad.

Upon which and the like considerations it is plain enough, that, setting aside the persuasion of a future judgment, all other incentives to virtue and restraints from vice, which either common experience suggesteth, or philosophical speculation may devise, are very weak and faint, and cannot

SERM. XXXI.

reasonably promise considerable effect: the native beauty and intrinsic worth of virtue, or its suitableness to reason and the dignity of our nature; the grace and commendation with which it decketh the practisers of it; its goodly, pleasant, and wholesome fruits of manifold conveniences, of health to soul and body, of peace and amity among men, of tranquillity and satisfaction in mind, if they do not reach beyond this transitory life, cannot to the common apprehensions of men appear so considerable, or prove so efficacious, as to engage men closely and constantly to adhere thereto. Neither will the worst of evils innate or accessory to vice, (its essential deformity and turpitude, or its being disagreeable to reason and dishonourable to human nature, together with the distempers, the damages, the disgraces, the disturbances apt to sprout from it,) if no more hereafter is to be feared in consequence thereof, be sufficient to deter or discourage men from it: the peril of death itself (the worst evil which men pretend to inflict, and that which our nature seemeth most to abhor) will not import much toward the diverting indigent, ambitious, or passionate men from the most desperately wicked attempts: it is the observation of Cicero, from which he inferreth the need of supposing future punishments, as the only effectual restraints from such actions; *That*, saith he, *there might be in this life some fear laid upon wicked men, those ancients did think good, that there should be some punishments appointed in hell for impious persons; because indeed they understood, that, setting these apart, death itself was not to be feared*[b].

[b] Ut aliqua in vita formido improbis esset posita, apud inferos

SERM. XXXI.

There have been, indeed, vented such fine and stately notions as these: that reason simply, however attended, doth challenge obedience to itself[c]; that virtue is abundantly its own reward, and vice a complete punishment to itself; that we should not in our practice be mercenary, regarding what profit or detriment will accrue from it, but should be good absolutely and *gratis*[d]; that moral goods are the only desirable goods, and moral evils the only evils to be grieved at; that nothing can happen amiss to good men, and whatever their condition is, they are perfectly happy; that nothing can truly benefit ill men, or exempt them from misery[e]: but these and the like notions, frequently occurring in philosophers, as they are, (being rightly understood, or taken in a qualified sense,) supposing Religion and a future judgment, evidently reasonable and true; (as also perhaps, even abstracting from that supposition, they may have in them a kind of slim and dusky truth, discernible to one in a thousand, who is very sharpsighted, and looketh most wistly on them; as they may be relished by a few persons of very refined spirit, or of special improvement;) so to the common herd of people, (unto whose inclinations and capacities it is fit, that the general rules of practice, and the most effectual inducements thereto, should be squared,) to men

ejusmodi quædam illi antiqui supplicia impiis constituta esse voluerunt: quod videlicet intelligebant, his remotis, non esse mortem ipsam pertimescendam.—Catil. IV. [cap. IV.]

[c] Cf. Cic. de Fin. III. Tusc. Quæst. V.

[d] Cf. Cic. de Leg. I. Sen. de Clem. I. 1.

[e] Neque mala, vel bona, quæ vulgus putet; multos, qui conflictari adversis videantur, beatos; ac plerosque, quanquam magnas per opes, miserrimos; si illi gravem fortunam constanter tolerent, hi prospera inconsulte utantur.—Tac. Ann. VI. [22.]

SERM. XXXI.

immersed in the cares, the toils, and the temptations of the world, they plainly are unsuitable; their grosser conceit cannot apprehend, their more rugged disposition will not admit such fine notions; they in effect, by the generality of men, have been slighted and exploded, as incongruous to common sense and experience, as the dictates of affectation or simplicity; as the dreams of idle persons, addicted to speculation, and regardless of the world, such as it really doth exist, and will ever persist, while men continue endued with the same natural inclinations and affections: so that from such notions little succour can be expected toward promoting virtue, or restraining vice in the world.

Upon these considerations the necessity or great usefulness of supposing a judgment doth appear; that it being cast into the scales may, to the common understanding of men, evidently render virtue more considerable and eligible than vice; as even in consequential profit and pleasure far surpassing it.

2 Whence manifestly the same supposition is also needful for the welfare of human society; the which, without the practice of justice, fidelity, and other virtues, can hardly subsist[f]; without which practice, indeed, a body of men would be worse than a company of wolves or foxes; and vain it were to think, that it can anywhere stand without conscience; and conscience, without fear checking, or hope spurring it on, can be no more than a name: all societies therefore, we may see,

[f] Deos agere curam rerum humanarum credi, ex usu vitæ est; pœnasque maleficii, aliquando seras, occupato Deo in tanta mole, nunquam autem irritas esse, &c.—Plin. Hist. Nat. [II. 7.]

have been fain to call in the notion of a future judgment to the aid of justice, and support of fidelity; obliging men to bind their testimonies by oaths, and plight their troth by sacraments; implying a dread of that Divine judgment to which they solemnly do then appeal and make themselves accountable.

3 But further, the persuasion concerning a future judgment is, upon peculiar accounts, most requisite to the support of Religion and defence of piety.

It is certain, that no authority, upon whatever reason or equity grounded, if it do not present competent encouragements to obedient subjects, if it do not hold forth an armed hand, menacing chastisement to the refractory, will signify anything, or be able to sustain the respect due to it; that no laws, however in themselves equal or commodious, if a certain account or trial, backed with a dispensation of valuable rewards, and infliction of formidable punishments, be not annexed to them, will obtain any force, so as to be observed or regarded; that no obligation whatever, of duty or gratitude, will prevail upon men, if they do not apprehend themselves under a constraint to render an account, so as to be forced either to do reason, or to suffer for not doing it: so it is generally; and so it is even in regard to God, the sovereign King and Governor of the world, as piety doth suppose him: his authority will never be maintained, his laws will never be obeyed, the duties towards him will never be minded, without influence upon the hopes and fears of men; they will not yield to him any reverence, they will nowise

SERM. XXXI.

regard his commands, if they may not from their respect and obedience expect good benefit, if they dread not a sore vengeance for their rebellion or neglect; nothing to them will seem more fond, than to serve him, who doth not well requite for the performance, than to revere him, who doth not soundly punish for the neglect of his service.

Forasmuch also as piety doth require duties somewhat high and hard, as much crossing the natural inclinations and desires of men, it peculiarly, for the overruling such aversion, doth need answerably great encouragements to the practice, and determents from the transgression of what it requireth; upon which score it may also further appear, that temporal judgments, and recompenses here, are not sufficient to procure a due obedience to the laws of piety; for how, indeed, can he, that for the sake of piety doth undergo disgrace, loss, or pain, expect to be satisfied here? What other benefits can he presume upon beside those which he doth presently forfeit?

Of this particular, God may seem designedly to have set before us a pregnant instance or experiment worthy our consideration: God in a very notorious and affecting manner declared his will and law to the Jews; and, to engage them to obedience, he not only recommended it to them as very good in itself, and very convenient for them to observe; but he enforced it with promises of the greatest blessings concerning this life, that men are capable of, if they should obey; and with curses or menaces of the most dismal mischiefs imaginable in reference to this life, in case of disobedience; and that he both could and would in

both respects make his word good, he did by miraculous dispensation of signal mercies and judgments most evidently shew and assure them: yet what was the effect? it was, that, as the Psalmist expresseth it, *They despised the pleasant land— and hearkened not unto the voice of the Lord: their heart was not right with God, neither were they stedfast in his covenant: they tempted and provoked the most high God, and kept not his testimonies:* they did not so value those benefits, they could not so dread those penalties, as in regard to them to persist for any time in a steady obedience; as not easily in despite of them to be drawn into the worst of crimes prohibited to them: the sweetest enjoyment of those good things could not hold them close to their duty, nor was the saddest smart of those evils able to reclaim them from sin; but even that very people (we may further observe) having afterward (by sparks of light darted from the prophets, or otherwise) obtained some clearer notions and stronger persuasions concerning a future state, and rewards dispensed therein of higher consideration than any temporal ones here, became thereupon very constant and resolute in observance of their law; they proved valiant and fierce in defence thereof; they chose rather to endure the most grievous afflictions, than to transgress it; as the history of the Maccabees doth inform us: they, as the Apostle to the Hebrews remarked of them, waxed valiant in fight, and turned to flight the armies of the aliens: they also were tortured, not accepting a deliverance; that they might obtain a better resurrection: this hope it was, which then did raise them to so vigorous resolution, and so

Ps. cvi. 24, 25; lxxviii. 37, 56.

2 Mac. vi. 26; vii. 23, 29.

Heb. xi. 34, 35.

SERM. XXXI.

cheerful patience: from the same Apostle we also learn, that it was a sense of our being here in a
Heb. xi. 26; transitory state, and having an eye to the recompense of reward after this life, which did engage the good patriarchs and prophets of the Old Testament so readily upon all occasions to comply with God's will, and to perform the most difficult commands by him imposed on them: these things
xi. 13. they did, *Not*, saith the Apostle, *having*, indeed, *received the promises*, (that is, not having the evangelical promises concerning a future life in so formal and express a manner, as we now have, proposed to them,) *but* yet *having seen them afar off, and having been persuaded of them, and having embraced them, and having* (in declaration of those perceptions and persuasions) *confessed, that they were strangers and pilgrims upon earth.*

The like observation might be made even concerning the Pagans, who, while the persuasions concerning judgments and rewards after this life were retained in common vogue, did live more innocently and virtuously; but after those generally were discarded, so that the Satirist could say, that *Scarce boys did believe any ghosts, or subterraneous judicatures*[g], then did all wickedness mainly prevail and overflow. Comparing which things we may discern, as the weakness of considerations merely regarding this present life, so the force of those which concern a future state, in order to the procuring obedience to God's law; supposing both

[g] Esse aliquos Manes, et subterranea regna,
* * * * * *
* * * * * *
Nec pueri credunt.— Juv. Sat. II. [149, 152.]

entertained with the same faith or persuasion of mind: from whence the necessity of that judgment, which we speak of, toward the maintenance of piety doth appear.

But beyond these things this point is very needful, to secure the very foundations of all Religion and piety, the existence of God, and his providence over human affairs: the belief of a Deity, according to any tolerable notion thereof, and of a providence over us, apt to engage or encourage us to religious performances, without supposition of a judgment, and of a dispensation according to it of future rewards, cannot be well maintained[h]; the objections assailing them would strike too hard, and pierce too deep, were we not furnished with this good shield to receive and repel them.

To find that of the Preacher certified by experience; *No man knoweth either love or hatred by all that is before him. All things come alike to all: there is one event to the righteous, and to the wicked; to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that sweareth not.* Eccles. ix. 1, 2;

To behold virtue grovelling on the ground, and trampled on; while vice is mounted on the perch, and sitteth proudly domineering; to view innocence and right sadly groaning under oppression, while fraud and violence do triumph and insult; which sights are obvious in the world; as the Preacher observed; *I saw*, said he, *under the sun, the place* x. 4; iii. 16.

[h] Τὸ ῥᾷστον εἶναι, αἰτιάσασθαι θεούς.—
Eurip. [Archel. Frag. XXIV. 2.]

SERM. XXXI.

of judgment, that wickedness was there; and the place of righteousness, that iniquity was there: I considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed; on the side of their oppressors there was power; but they had no comforter: so did Job also take notice, when he said, *The tabernacles of the robbers prosper, and they that provoke God are secure:* and the Psalmist complained of wicked oppressors; *They are enclosed in their own fat,* and *with their mouth they speak proudly;* and the Prophet Malachi; *Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are delivered.*

Eccles. iv. 1. Job xii. 6. Ps. xvii. 10. Mal. iii. 15.

To observe it frequently to happen, that most innocent and virtuous persons do conflict all their days with hardships and crosses[i], and sometime after all die sadly in pain, and under ignominy; while persons most outrageous in lewdness and iniquity do flourish and rant it out in a long undisturbed course of prosperity, and in the end depart hence fairly and quietly[k]; according to that in Ecclesiastes; *There is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in wickedness:* the former was the case of Socrates, of Phocion, of Regulus, of many other remarkably gallant and worthy persons; the latter, as Cicero observed, of Dionysius,

Eccles. vii. 15.

[i] Sed cum res hominum tanta caligine volvi
Adspicerem, lætosque diu florere nocentes,
Versarique pios; rursus labefacta cadebat
Religio, &c.— Claud. in Ruff. I. init.

[k] Dies deficiat, si velim numerare, quibus bonis male evenerit: nec minus, si commemorem, quibus improbis optime.—Cic. de Nat. Deor. III. [32, 81.]

SERM. XXXI.

who, after thirty years of unjust and cruel domination, in much splendour, died quietly in his bed[l].

Thus, I say, to see and consider, that commonly, *To just men it happeneth according to the work of the wicked, and to wicked men according to the work of the righteous,* as the Preacher speaketh, that here piety with its best friends do suffer deeply, and impiety with its worst abettors do notably thrive; yea, that not only good men suffer, but often suffer for being good, (from envy and malignity of men that hate goodness,) and that bad men not only prosper, but prosper by their wickedness, (by their fraud and violence,) hath been a huge scandal to Religion, which hath caused many to stumble, hath cast some quite down into the gulf of atheism or epicurism[m]; hath brought some men to doubt, hath induced others flatly to deny, that there is a God, (that is, a most wise, powerful, just, and good Being, everywhere present,) or that he being, doth preside over, or anywise concern himself in our affairs[n]: from this source did flow all those impious conceits, which Seneca thus

Eccles. viii. 14.

[l] Dionysius 30 annos tyrannus fuit opulentissimæ et beatissimæ civitatis—atque in suo lectulo mortuus.—Cic. ib. [Barrow here quotes from memory: the passage referred to is; Duodequadraginta Dionysius tyrannus annos fuit opulentissimæ et beatissimæ civitatis.—Cap. 33.]

[m] Improborum prosperitates, secundæque res redarguunt (ut Diogenes dicebat) vim omnem Deorum ac potestatem.—Id. ibid. [36, 88.]

Ἡ χρὴ μηκέθ' ἡγεῖσθαι θεοὺς,
Εἰ τἄδικ' ἔσται τῆς δίκης ὑπέρτερα.—
Eurip. Elect. [583.]

[n] Plut. de Placit. [Πῶς δὲ, εἴπερ ὁ Θεός ἐστι, καὶ τῇ τούτου φρονήσει τὰ κατ' ἄνθρωπον οἰκονομεῖται, τὸ μὲν κίβδηλον εὐτυχεῖ, τὸ δ' ἀστεῖον τἀναντία πάσχει;—Lib. I. cap. 7. Opp. Tom. IX. p. 493, ed. Reisk.]

Cf. Lucian. in Jupit. Confut. Plin. Hist. Nat. II. 7.

SERM. XXXI.

expresseth; *One objecteth to the gods neglect of us; another, iniquity; another casts them out beyond his world, and leaves them forlorn, as lazy and dull, without any light, or any work*[o]. From hence it hath been, that in all places and times there have been persons ready to say with those in the Psalms, *How doth God know? is there knowledge in the Most High? The Lord doth not see, neither doth the God of Jacob regard it: God hath forgotten: he hideth his face, and will never see it.*

Ps. lxxiii. 11; xciv. 7; x. 11.

And not only upon blind Pagans[p] and profane persons, but even upon the most pious of God's people these considerations have made impression, extorting from their hearts and mouths expostulations like that of Jeremiah; *Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?* and that of Job, *Wherefore doth the wicked live, become old, and are mighty in power? their seed is established in their sight, their houses are safe from fear, neither is the rod of God upon them—they spend their days in wealth, and in a moment go down to the grave:* and that, *Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hand, and shine upon the counsel of the wicked?* Such questions did this kind of observations draw forth, and it shrewdly tempted them to a dissatisfaction in their pious practice,

Jer. xii. 1.

Job xxi. 7—9, 13; x. 3.

[o] Alius illis objicit negligentiam nostri, alius iniquitatem; alius illos extra mundum suum projicit, et ignavos, hebetesque sine luce, sine ullo opere destituit.—De Benef. VII. 31.

[p] Quippe sapientissimos veterum, quique sectam eorum æmulantur, diversos reperies, ac multis insitam opinionem, "Non initia nostri, non finem, non denique homines Diis curæ. Ideo creberrime tristia in bonos, læta apud deteriores esse."—Tac. Ann. [VI. 22.]

that they were ready to say with the Psalmist, *Verily I have cleansed my heart in vain, and washed my hands in innocency;* or with those in the Prophet; *It is vain to serve God, and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord?* so that hence, *Their feet were almost gone, and their steps had well nigh slipped* into a distrust of God's wise and just providence; they were moved to suspect, that God did not, indeed, bear that special regard to goodness, and affection to good men, that great hatred of iniquity, and displeasure toward the lovers of it, which Religion supposeth, as the main grounds of piety: thus, I say, have men, both good and bad, upon such occasions been induced or tempted to doubt concerning those fundamental points; and that not without apparently weighty cause, admitting that all accounts are made up here in this life between God and men; or that there is no reckoning behind, to be adjusted in another world by Divine justice and goodness; then, indeed, that saying, *It is a reproach to the Deity that bad men do prosper*[q], and good men suffer, hath a plausible semblance of truth; then he that affirmed, *There was no God, and heaven to be a void place, proving his assertion hence, that while he thus affirmed, he found himself in a good case*[r], did argue smartly;

SERM. XXXI.

Ps. lxxiii. 13. Mal. iii. 14. Ps. lxxiii. 2.

[q] Θεῶν ὄνειδος τοὺς κακοὺς εὐδαιμονεῖν.

[r] Nullos esse Deos, inane cœlum
Affirmat Selius, probatque; quod se
Factum, dum negat hoc, videt beatum.—Mart. IV. 21.
Sunt nobis nulla profecto
Numina: cum cæco rapiantur sæcula casu,
Mentimur regnare Jovem, &c.—Luc Phars. VII. 445.

SERM. XXXI.

then Diagoras from an unpunished perjury collected probably, that God did not exist, or did not mind what was done here; for that being, and regarding things, he would not have endured himself to be so affronted, and those under his care so abused; then had Dionysius some reason to justify his sacrilege by his prosperous navigation from committing it[s]; and with fair colour Diogenes might say, that Harpalus's successful treachery and rapine did *testimonium dicere adversos deos, bear testimony against the gods*[t], as guilty of injustice or carelessness: these sort of discourses would, I say, upon excluding the supposition of future judgment, have some validity, or speciousness: and for want of that supposition we may observe the apologies for Providence, elaborately composed by some philosophers, to be very lame and unsatisfactory. But supposing a judgment hereafter designed by God, and a proceeding with all men according thereto, all difficulty in these cases vanisheth, all objections have plainly no moment or force: then God's present connivance, or patient indulgence toward wicked men will signify no more, than what most becometh him as God and governor of the world; his most excellent goodness and admirable clemency toward his creatures and subjects; in waiting to be gracious, and providing for their return to a better mind;

Rom. ii. 4; ix. 22. 2 Pet. iii. 9, 15.

[s] [Dionysius—cum fanum Proserpinæ Locris expilavisset, navigabat Syracusas: isque cum secundissimo vento cursum teneret, ridens: Videtisne, inquit, amici, quam bona a diis immortalibus navigatio sacrilegis detur?—Cic. de Nat. Deor. III. 34, 83]

[t] [Diogenes Cynicus dicere solebat, Harpalum, qui temporibus illis prædo felix habebatur, contra deos testimonium dicere, quod in illa fortuna tam diu viveret.—Id. ibid.]

SERM. XXXI.

affording them time and means of reforming their minds and manners, that so they may escape the stroke of final vengeance: so in most cases; and in some also signifying his wise justice, in suffering bad men to proceed forward to an inexcusable pitch of guilt, in order to their more clearly just condemnation and severe punishment hereafter; that being κατηρτισμένοι εἰς ἀπώλειαν, *thoroughly fit,* as St Paul speaketh, or ripe *for perdition; being prepared,* as the Prophet Jeremiah expresseth it, or *sanctified for the slaughter*[u]; being by their present ease and abused prosperity become fat and fair, they may fall more proper victims to Divine severity. Rom. ix. 22. Jer. xii. 3.

Then also from God's permitting good men to suffer, how smartly soever, nothing can be inferred prejudicial unto Divine goodness or justice; since they are thereby made fitter for, and do attain a surer title to, those excellent rewards, which he upon such trial and approbation of their virtues doth intend to confer upon them[x]; especially considering, that afflictions are necessary, both as means of rendering men good, and as occasions of expressing their goodness, that scarce any virtue could subsist or could appear without them[y].

There could be no such thing as patience, if there were no adversities to be endured[z]; no such

[u] Ἅγνισον αὐτοὺς εἰς ἡμέραν σφαγῆς αὐτῶν.—LXX.

Ut victimæ ad supplicium saginantur: ut hostiæ ad pœnam coronantur.—Minuc. Fel. [cap. XXXVII. 6. p. 182. Ed. Holden.]

[x] Justis quicquid malorum ab iniquis dominis irrogatur, non est pœna criminis, sed virtutis examen.—Aug. [de Civ. Dei, IV. 3. Opp. Tom. VII. col. 90 F.]

[y] Experitur, indurat, sibi ipsum præparat.—Sen. de Prov. cap. I. [6.]

[z] Vid. Chrys. Ἀνδρ. α'. [Opp. Tom. VI. p. 457.]

SERM. XXXI.

thing as contentedness, if there were no wants to be felt; no such thing as industry, if there were no pains to be taken; no such thing as humility, if sensible infirmities and crosses did not prompt us to sober thoughts, and shew us what we are. There would be no true wisdom, no clear knowledge of ourselves, or right judgment of things, without experiencing the worst half of things[a]. We should never learn to master our passions, or temper our appetites, or wrest our inclinations to a compliance with reason, if that discipline were away, which the holy Psalmist intimateth, saying, *It is good for me that I have been afflicted, that I might learn thy statutes.* How much do we love God, how submissive we are to God's will, how little we do value these mean things here, we cannot otherwise than by willingly undergoing or patiently bearing afflictions, well express; without it no sure trial of virtue can be, without it no excellent example of goodness had ever been[b]. As therefore it is necessary, that good men, even that they may be good, should suffer here; so it is, supposing a future judgment, very just, that they should do so, that they may acquire a title to the rewards following it; rewards far outweighing the light afflictions they are put to endure here.

Ps. cxix. 67, 71, 75.

2 Cor. iv. 17. Rom. viii. 18.

In reference therefore to the present impunity of bad men, and letting iniquity to prevail or to proceed here, that which cured David, Job, and

Matt. v. 12.

[a] Semper vero esse felicem, et sine morsu animi transire vitam, ignorare est rerum naturæ alteram partem.—Sen. de Prov. cap. IV. [1.]

[b] No martyrs, if no persecution.

Magnum exemplum, nisi mala fortuna, non invenit.—Sen. de Prov. cap. III. [5.]

Solomon, may satisfy us; *Going into the sanctuary, and understanding the end of those men;* considering, that, *The wicked is reserved to the day of destruction, and shall be brought out to the day of wrath;* that after all their jollity and pleasure, God for all these things will bring them into judgment. In regard to the righteous being afflicted here, that of St Paul may suffice, saying of them, *It is a manifest instance of God's righteous judgment, that they may be made worthy of the kingdom of God, for which they suffer:* that of our Saviour; *Blessed are ye, when men shall hate you, and shall reproach you; rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven:* that of Solomon; *Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God.* In respect to both sorts of men, that of St Peter will resolve all doubt; *God knoweth how to deliver the godly out of trials, and to reserve the unjust unto the day of judgment to be punished.* All scores will be fully quitted by the execution of that sentence pronounced by our Judge himself, *The wicked shall go away into everlasting punishment, but the righteous into life eternal.*

SERM. XXXI.

Ps. lxxiii. 17. Job xxi. 30. Eccles. xi. 9. Rom. ii. 5. 2 Thess. i. 5. Luke vi. 22, 23. Eccles. viii. 12. Isai. iii. 10, 11. 2 Pet. ii. 9. Matt. xxv. 46.

This hypothesis doth, indeed, even to our common sense throughly solve most of those appearances in the course of things here, which otherwise might seem intricate or strange; clearing Providence from all misprisions, and satisfying our minds, so far as is needful, concerning the reasons of most occurrences here. From it we may learn,

That God in this great drama, made up of his providence and our free-will concurrently or

SERM. XXXI.

interchangeably acting, doth mean, in order to this catastrophe or judgment in the last and chief act, to let men go on playing their parts undisturbedly, according to their inclinations and humours, yet within certain limits, and under the check of his hand, in proper seasons, to prevent confusion of all interposing itself[c].

That it is not, therefore, fit now by open significations, either of approbation or dislike, often to interrupt the process of human actions; especially considering, that the final doom concerning persons is not to be grounded upon single passages, or the particular acts of one time, but upon the whole body of action passing through the course of each man's part, in the place and time allotted to him; and that he who now acteth laudably may, before all is done, come to falter; he that now behaveth himself untowardly may afterward learn to do better, and in the end come off well.

Eccles. iii. 11; viii. 17; xi. 5.

That hence it is not to be wondered, that God here should be somewhat reserved in dispensing testimonies of favour to those who at present do seem good, somewhat sparing in declaring wrath toward those who now appear bad; that he should not miraculously pour down golden showers on the heads of the righteous, nor send fire from heaven, as angry man would have him, upon every provocation, to consume sinners.

Luke ix. 54, 55.

That this life is not a time of reaping, but of sowing; not of approbation, but of trial; not of triumph, but of combat: this world is not a place

[c] Διὰ τοῦτο οὔπω κρίσις, ἵνα κοινῇ πάντες στεφανωθῶμεν, ἵνα ἀπὸ πονηρίας πολλοὶ μεταβληθῶμεν εἰς ἀρετήν.—Chrys. in Matt. Hom. xi. [Opp. Tom. II. p. 74.]

of enjoyment, but of work; our condition here is not a state of settlement, but of travel; whence no man should expect more of encouragement, than is needful to support him in this work and way; should look to receive wages before his task is done; to get the prize, before he hath gone through the race; to gather the spoils, before he hath fought out the battle; to enjoy rest, before he is at his journey's end; to be put in full possession of happiness, before his right and title thereto is completely assured: that no man also should presume or please himself upon present impunity for his misbehaviour or sloth, like those of whom the Preacher saith, *Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil;* seeing this is the season of mercy and patience, when God commonly doth not further inflict crosses on us, than may serve to mind us of our duty, or urge us to the performance of it; and seeing the longer vengeance is withheld, the more heavy it will at last fall on us, if we despise the present season of grace, and proceed to the end in impenitence; that present impunity, therefore, is a sore punishment, and correction here a really great favour.

Eccles. viii. 11.

That ordinarily temporal prosperity and adversity, as in comparison to things relating to our future state they are plainly inconsiderable, so they can be no arguments of God's special favour or displeasure; whence it appeareth to be no small rashness to conclude, how God stands affected to any person from what befalleth him here, (as those who inferred concerning the Galileans, *Whose blood Pilate mixed with their sacrifices;* and concerning

Luke xiii. 1, &c.

SERM. XXXI.

those Jews, *Upon whom the tower in Siloam did fall*, that they were more sinners than others of their nation,) yea, that if we must be interpreting God's mind from these occurrences, it is rather more reasonable to conceive, that God disliketh them whom he doth not check, and approveth them whom he chastiseth; whence the prosperity of bad men is rather pitiable than invidious, as that which aggravateth and strengtheneth their wickedness, which accumulateth guilt, which draweth them forward, and plungeth them deeper into perdition; that the adversity of good men is no misery, but a blessing and happiness to them, as exercising and fortifying their virtues, ensuring their state, endearing them to God. However,

Prov. iii. 12.
Job v. 17.
Heb. xii. 7.
Rev. iii. 19.
Prov. xxiii. 17.
Luke xvi. 25.

That God plainly doth mean to vilify these present things, appearing to our sense good or evil, by scattering them abroad with an indifferent hand; so that his friends taste as little good and as much evil as his enemies[d].

That there is no reason to wonder or to complain, that things here do not go on in a course so smooth and straight as they should do; for that vanity and iniquity have their part and time to act upon this stage, yea, are allowed sometimes a seeming reign; but justice, though at present it seemeth to sleep, or to wink at things, will at length awake, and effectually bestir itself; that right, although here it may be sometime crossed

[d] Nullo modo magis potest Deus concupita traducere, quam si illa in turpissimos defert, ab optimis abigit.—Sen. de Prov. cap. v. [2.]

Ne putentur mala, dantur et bonis: ne putentur magna vel summa bona, dantur et malis.—Aug. [ad Bonif. Ep. CCXXI. Opp. Tom. II. col. 815 E.]

or foiled, yet it can never be quelled or overthrown; it may be suspended, but cannot be suppressed; it may be somewhat eclipsed, but it cannot be quite extinguished, yea, infallibly in the end it will triumphantly prevail.

That no good design shall be undertaken, nor any honest labour can be spent in vain; seeing although they chance to find no success, or to yield no fruit here, yet they cannot fail to obtain a happy issue and a plentiful reward hereafter.

That how small soever the difference doth now appear between wise men and fools, or between virtuous and vicious persons, there will be hereafter a vast discrimination made, when in consequence of that upright trial one shall enter into eternal bliss, the other shall fall into an abyss of misery.

That this life is not contemptible, nor all things here utterly vain; seeing that upon this life is founded our eternal state; seeing these occurrences have influence upon our eternal joy or woe; seeing all things here will conduce to the illustration of divine mercy or justice. That God is indeed here *Deus absconditus,* as the Prophet styleth him, *A God that hideth himself;* advisedly suffering his goodness and justice to be under a cloud, that at length they may break out more gloriously in that day, when, as St Paul saith, his δικαιοκρισία, his most righteous dealing (both in governance of all affairs now, and in deciding of all cases then) shall be revealed, and made conspicuous to all the world.

Isai. xlv. 15.

Rom. ii. 5.

Thus doth it, upon many accounts, appear fit and needful, that there should be a future judgment;

SERM. XXXI.

the apprehension thereof being the sharpest spur to virtue, the strongest curb from vice, the surest fence of human society, the safest bulwark of Religion, (securing the authority of God, and guarding his providence, together with all his holy attributes, from all batteries, all sinister aspersions, all profane misconstructions;) in short, the most effectual means, if it be heartily embraced, to render men, in their minds and in their enjoyments, sober, just in their dealings toward their neighbour, and in all their life pious toward God; there being, indeed, no consideration, whereof the mind of man is capable, more apt to beget in him a care and conscience of what he doeth, than this; that after a very short and transitory life all his actions must undergo a strict scrutiny, according to the result whereof he shall be either approved and rewarded, or condemned and punished: whereof any man being thoroughly persuaded, and anywise considering it, he cannot surely but accuse himself of extreme folly and madness, if he doth not provide for that account, and order all his practice with a regard thereto. The which use of this point God by his grace dispose us to make, for the sake of Jesus, our blessed Redeemer, to whom for ever be all glory and praise.

1 Thess. v. 23.

Now *The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* Amen.

From thence He shall come to judge the Quick and the Dead.

SERMON XXXII.

THE CERTAINTY AND CIRCUMSTANCES OF A FUTURE JUDGMENT FROM DIVINE REVELATION.

ACTS X. 42.

And he commanded us to preach unto the people, and to testify that it is he which was ordained by God to be Judge of quick and dead.

SERM. XXXII.

THESE words are part of a sermon preached by St Peter to Cornelius and his friends, wherein the Apostle briefly declareth unto them the chief particulars in the history of Christ, together with some main points of Christian doctrine most fit for them to know; particularly he doth in these words express the point concerning the future judgment; reporting, that our Lord especially did charge his Apostles to preach unto the people and testify, that is, first publicly to declare and explain, then by convenient proofs, especially by divine attestations, to evince and persuade this point; the importance whereof, and eminence among other Christian doctrines, doth hence plainly appear, that the author of our faith did make so especial provision, and gave so express charge concerning the promulgation and probation thereof:

SERM. XXXII.

the which circumstance is, indeed, remarkable and weighty; but I shall not insist on it, meaning immediately to set upon considering the point itself, as it is here laid down in these terms; *That it is he which was ordained by God to be Judge of quick and dead:* in which words are couched three particulars most considerable.

I. A judgment ordained by God, and to be declared to men.

II. The Judge, by whom immediately that judgment is administered; *He;* Jesus, our Lord and Saviour.

III. The extent of that judgment, or its adequate object; *Quick and dead.*

These particulars I shall in order touch, inserting some material considerations about the nature and manner of this judgment, with some reasons why it should be thus managed; then I shall adjoin some practical applications.

I. There is a judgment ordained by God, and to be declared to men; that is, concerning the persons and actions of men performed in this life. How just and fit it is, that there should be such a judgment, how useful and requisite the declaration thereof is upon several accounts, (for engaging men upon the practice of virtue and restraining them from vice, for the preservation and maintenance of human society, for the support and defence of Religion, for the vindication of Divine Providence, and illustration of all God's holy attributes,) I should, if competent time were afforded, endeavour to declare; but in that regard I shall pass it over, contenting myself now to say, that as upon the apparent equity and usefulness of this

SERM. XXXII.

doctrine all nations commonly have ever embraced the general substance thereof, as a fundamental principle of their Religion[a], (all men commonly with a ready inclination having avowed it reasonable to suppose, that every man after this life shall be brought unto a just and impartial bar, where his doings shall be exactly scanned, and his person answerably doomed unto a comfortable or afflictive recompense,) so our Religion, in a peculiar manner, doth most expressly assert, most clearly describe, and most vigorously inculcate it, with all possible advantage, both for the clearing God's dealings and attributes, and for the excitement of men to a virtuous and pious life. The nature, manner, process, and result of the future judgment are in the Holy Scripture most punctually set down.

1 It teacheth us, that God hath appointed a determinate time for this judgment. *God*, saith St Paul, *hath appointed a day, in which he will judge the world in righteousness;* that which is called, *The day of judgment, The last day, The day of the Lord, The great and the illustrious day;* and, by signal excellency, *The day;* and, *That day;* intimating, beside the certainty of the thing itself, the most especial regard that men are concerned to bear thereto.

Acts xvii. 31. Matt. xi. 22. John vi. 39. 1 Thess. v. 2. Acts ii. 20. Jude 6. 2 Tim. i. 18; iv. 8. 1 Thess. v. 4. Heb. x. 25.

2 That in order to this judgment all the actions of men are with greater exactness registered in books; (the books of divine omniscience, seeing all things present, and retaining all things past, which nothing can escape;) *The books* (it is said in the Revelation) *were opened*, and the *dead were*

Job xiii. 27; xiv. 17. Rev. xx. 12. Dan. vii. 10.

[a] Just. Mart. p. 1, et p. 106.

SERM. XXXII.

judged from the things written in the books, according to their works.

3 That, in order thereto, there shall be (effected by Divine power and command) a general resurrection of all persons, both just and unjust: *The hour*, saith our Lord, *is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

Acts xxiv. 15. John v. 28, 29.

4 That then all persons so raised shall be presented at the bar of our Lord, to answer and undergo their trial: *I saw*, saith St John, *the great and small standing before God's throne;* and, *We must all*, saith St Paul, *be made appear, and be set forth at the judgment-seat of Christ;* and, *The Son of man*, saith our Lord, *shall sit upon the throne of his glory, and all nations shall be gathered together before him.*

Rev. xx. 12. Rom. xiv. 10. 2 Cor. v. 10. Matt. xxv. 31, 32.

5 That then and there every thought, every word, every work of men shall be throughly disclosed and discussed; so that it, together with its due quality and desert, shall plainly appear; all the designs and pretences of men shall be laid bare; every case shall be considered; every plea heard and scanned; the merits of every cause weighed in an even balance, according to truth and equity; men's neglects and omissions of duty shall also come under consideration; an account will be exacted of all the talents entrusted to any man, (of the abilities, opportunities, and advantages he ever had of doing God service,) and of what improvements answerable he hath made; what men have done themselves, and what they

have done by others, from the influence of their advice, their persusion, or their example, shall be searched out and poised: *God*, saith St Paul, *will bring to light the hidden things of darkness, and will make manifest the counsels of hearts*; and, *Of every idle word that men shall speak, they shall render an account at the day of judgment*, saith our Lord; and, *After a long time*, saith he again, *the Lord of those servants cometh, and reckoneth with them*, &c.; and, *Every work*, saith the Preacher, *God shall bring into judgment, with every secret thing, whether it be good, or whether it be evil.* SERM. XXXII. 1 Cor. iv. 5. 1 Pet. iv. 5. Matt. xii. 36; xxv. 19. Eccles. xii. 14.

6 That upon each man, according to the true quality of his doings, thus detected, examined, and stated, a definitive sentence shall pass, whereby he shall be acquitted and approved, or condemned and reprobated; τότε ὁ ἔπαινος γενήσεται ἑκάστῳ, *Then*, saith St Paul, *praise shall be to each one*; praise, that is, generally, (by an εὐφημισμός, or favourable manner of speech,) a due taxation and esteem, according to merit: then, *Well done, good and faithful servant*, and, *O thou bad and slothful servant*, shall be pronounced to one or the other sort of men, respectively, according to their demeanour here. 1 Cor. iv. 5. Matt. xxv. 21, 26.

7 That according to the purport of this sentence a discrimination shall be made; and to one party a gracious reward, correspondent to the quality and measure of their good works, in a blissful place; to the other, a sore punishment, in proportion to their demerits, in a place of misery: to the one, everlasting joy and glory above in heaven; to the other, endless sorrow and shame beneath in hell, shall be assigned and dispensed

SERM. XXXII.

effectually. *The Son of man shall come in the glory of his Father with his angels; and then he*
Matt. xvi. 27; xxv. 32, &c.; *shall reward every man according to his works; He will separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set his sheep on his right hand, but the goats on the left: then the King shall say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:*—and, *Then he shall say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels:* and, the good and faithful
xxv. 21, 30. servant shall enter into his Master's joy; the bad and slothful shall be cast into outer darkness, where is weeping and gnashing of teeth: so our Lord himself expresseth it: and St Paul thus;
2 Cor. v. 10. *We must,* saith he, *all appear before the tribunal of God, ἵνα κομίσηται ἕκαστος, that each one may bear away the things done in the body, according to what he hath done, whether it be good or bad:*
Rom. ii. 6—9. and, *God will render unto every man according to his works: to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil:* and even of old the Prophet Daniel thus briefly
Dan. xii. 2. did express this different doom; *Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.* Hence in regard to one party
Acts iii. 19. is the time of judgment styled, *The season of*

refreshment, The day of redemption, The time of recompense; in reference to the other, *The day of wrath, The day of destruction, The time of vengeance;* when *Our Lord will,* as St Paul saith, *take vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*

Eph. iv. 30. Luke xiv. 12. Col. iii. 24. Rom. ii. 5. 2 Pet. iii. 7. 2 Thess. i. 8, 9;

8 We are also further taught, that all this shall be transacted in a regular, public, and most solemn manner, in open court, in the face and audience of all the world, before angels and men. For our Lord is described coming to judgment with attendance of all the holy angels; and the saints, being themselves first approved, shall become assessors there; and all men are represented as present at the trial, or as spectators and auditors thereof: *Whosoever,* saith our Lord, *shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denieth me before men shall be denied before the angels of God:* and, *There is nothing covered that shall not be revealed; neither hid, that shall not be known: whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in closets shall be proclaimed upon the housetops.*

i. 7. Luke ix. 26. Matt. xxv. 31; xvi. 27. Jude 14. 1 Cor. vi. 2. Matt. xix. 28. Luke xii. 8, 9. Matt. x. 32, 33. Luke xii. 2, 3.

9 That also the judgment shall pass to the full conviction and entire satisfaction of all that are present; so that each one concerned therein shall be forced in conscience to acquiesce in his doom, as most just and equal; the condemned stooping with awe to his justice; the absolved adoring with humble reverence his mercy; the spectators

SERM. XXXII.

applauding with admiration his holy wisdom: for that day will be, as St Paul calleth it, *A day of revelation of God's righteous judgment;* and God in regard thereto is represented speaking thus; *To me, as I live, saith the Lord, every knee shall bow, and every tongue shall give glory to God:* and, our Lord, *In that day,* saith St Paul, *will be glorified in his saints, and admired in all them that believe:* and, *He will* then, as it is in St Jude, *convince all that are ungodly of all their ungodly deeds, which they have ungodlily committed, and of all the hard speeches which ungodly sinners have spoken against him.* So that thereupon those confessions and acclamations of praise in the Revelation shall be resounded through heaven; *Alleluia; Salvation, and glory, and power, be to the Lord our God; for true and righteous are his judgments: Salvation be unto our Lord, that sitteth on the throne, and to the Lamb: Great and wonderful are thy works, O Lord God Almighty; just and true are thy ways, O thou King of saints.*

Rom. ii. 5; xiv. 11. 2 Thess. i. 10. Jude 15. Rev. xix. 1, 2; xvi. 7; vii. 10; xv. 3.

Thus do the holy Pandects of our Religion set out that judgment, which all men hereafter must undergo; wherein all the attributes of God shall be conspicuously glorified; his wonderful clemency shall be sweetly displayed, his exact justice shall be terribly demonstrated, his perfect wisdom shall be clearly unfolded; wherein the knotty intrigues of Providence shall be loosed, and the mysterious depths of the divine counsels shall be laid open; and God's honour, which now by the bold and rash judgments of men is often attacked, shall be thoroughly cleared and repaired, to the joyful satisfaction of all pious men, and sad confusion of the

impious; wherein the great wisdom of those, who before all things choose to be good and to serve God, and the extreme folly of those who scorn or neglect piety, shall be most evidently apparent; wherein, finally, all scores that now so undiscernibly run on shall be exactly quitted and even; impartial right shall be done; every man shall have his due assigned and rendered to him.

But let so much suffice concerning the judgment appointed: we proceed to the next particular, the Judge ordained; *He;* that is, Jesus, our Lord and Saviour.

II. The original right and absolute power of judging doth inseparably pertain to God Almighty, whose creatures, whose servants, whose subjects we are, and consequently to whose judgment we stand obnoxious; as he is naturally the Sovereign Lord and King of the world, so he is, as the Apostle calleth him, κριτὴς πάντων, *The Judge of all* persons and things; and particularly *Judge of all the earth,* or of all men, as Abraham did style him; as upon the grounds specified we do owe obedience to the laws he prescribeth us, performance of the service he allotteth us, and improvement of the talents he committeth to us; so we do thence stand obliged to render an account to him of our correspondent behaviour, and due management in those respects, and are liable to the judgment he shall make thereof: all judgment therefore must be exercised either immediately by God himself, or in subordination to him; in his name and right, and by virtue of authority derived from him; otherwise that of St Paul, *Who art thou that judgest another's servant?* might be alleged against any, who, without license

Heb. xii. 23.

Gen. xviii. 25.

Rom. xiv. 4.

SERM. XXXII.

or commission from him, should presume to judge us.

Now that immediately God should administer any judgment, is incongruous to his nature and to ours; it is particularly unsuitable to the manner of this judgment, which God designeth to be such as may pass openly before all the world, to the conspicuous declaration of his glorious justice and mercy, to the clear satisfaction and conviction of all persons interested therein: which, that it might be, *It was fit,* as St Austin saith, *that they who were to be judged should see their judge*[b]; it is fit, that the assistants and spectators, or witnesses thereof, should discern the process: but the glorious and dreadful presence of God cannot be discernible by us, or would not be supportable; *He,* saith St Paul, *inhabiteth inaccessible light, so that no man hath seen, or can see him:* and, *Thou canst not see my face,* saith he to Moses; *for there shall no man see me, and live:* that majesty, before which the purest seraphims, being dazzled with its infinite brightness, are constrained to veil their faces; that presence, of which the Prophet saith, *The mountains quake at him, and the hills melt, and the earth is burnt in his presence; yea, the world, and all that dwell therein;* how should frail and impure flesh sustain? how should guilty sinners appear before him? *Who may stand in his sight when he is angry?* when he is angry, *At whose wrath the earth shall tremble, and the nations shall not be able to abide*

1 Tim. vi. 16.

Exod. xxxiii. 20. Isai. vi. 2.

Nah. i. 5. Ps. civ. 32; xviii. 7;

lxxvi. 7; cxxx. 3; cxliii. 2. Jer. x. 10.

[b] Hoc rectum erat, ut judicandi viderent judicem.—Aug. [Serm. CXXVII. Opp. Tom. V. col. 625 A.]

Etenim ea quæ judicantur, oportebat videre judicem et scire hunc a quo judicantur, &c.—Iren. III. 9. [Opp. p. 184. col. 1.]

SERM. XXXII.

his indignation: what ear of mortal man could endure that voice, at which the earth melteth; that reproof, at which the pillars of heaven are astonished? It being therefore from the Divine excellency impossible or inconvenient, that God himself, immediately as such, should exercise judgment; it hath pleased him, in his stead, to constitute one most fit for that employment: as he for particular temporal judgments here hath appointed princes and governors visibly to manage them as his ministers and vicegerents in his name and behalf; so that universal and ultimate judgment he hath (for his own greater glory and our special benefit) committed unto his beloved Son Jesus, our blessed Mediator and Saviour; the same who, with most admirable condescension of grace and charity, did once come hither in our nature to rescue us from sin and misery; who underwent so many crosses and troubles for us; who freely laid down his life to redeem and save us; he it is, who is ὡρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς, *decreed* and determined *by God* (or under him, as his substitute and deputy) *to be our judge:* so in our text; and so again St Paul; *God hath appointed a day, in which he will judge the world in righteousness, ἐν ἀνδρὶ ᾧ ὥρισε, by the man,* or *in the man, whom he hath ordained;* whence it is called the judgment-seat of Christ, before which we must appear: and, *The Father,* saith our Lord himself, *judgeth no man,* (that is, immediately and separately,) *but hath given all judgment to the Son:* and, *The Father,* he addeth, *hath given to the Son the authority, and to execute judgment, because he is the Son of man;* that is, God hath conferred on him the sovereign regal authority, and hath

Psal. xlvi. 6. Job xxvi. 11. Acts xvii. 31. Rom. xiv. 10. 2 Cor. v. 10. 1 Cor. iv. 4. John v. 22, 27.

SERM. XXXII.

particularly committed to him that prime branch thereof, judicial power; even as he is the Son of man: so that as in our nature he performed all that was requisite to save us, as in our nature he was exalted to God's right hand to rule and bless us; so for consummation of all done in our regard, he shall in our nature appear to judge us[c]; awarding to us the rewards he purchased for us, or punishments for the contempt of his favours.

And, indeed, that he under this name and notion was designed to this office, even the ancient prophets did foreshew: for it was *One like the Son of man*, whom Daniel did behold coming with the clouds of heaven, having all royal dominion and power given unto him; and it was, according to Isaiah's predictions, the Son, born and given unto us, upon whose shoulder the government should be and to whom the kingdom should be assigned, to order it, and establish it, with judgment and justice for ever.

Dan. vii. 13, 14.

Isai. vii. 14; ix. 6, 7; xi. 3; xlii. 1, 3.

The point then is manifest, that our Saviour Jesus, by designment and deputation from God, is invested with this eminent office and power. And why it should be so, many reasons, many fair congruities, may be assigned.

1 It was requisite, (as we before touched,) that the judge should be visible, and audible; such whom the parties concerned might (without extreme surprise and amazement) discern and converse with, in order to their clearer and fuller satisfaction, or conviction: such our Lord, the Son of man, clothed

[c] Illa forma videbitur Filii, quam sibi per sacramentum incarnationis univit, &c.—Prosp. Sent. ex August. CCCXXXVII. [Opp. col. 595 B.]

with glorified flesh, will be; his mild and sweet, though bright and stately aspect, all men in some manner may be capable of seeing; his calm and clear voice all men may hear: him the just may with cheerful satisfaction behold smiling on them with gracious kindness; and the wicked also with sad confusion may view frowning toward them with just disdain; those with comfortable joy may hear him acquitting, commending, and blessing them; these with due regret also may hear him convincing, reproving, and denouncing the fatal curse on them: so that hereupon the former, with humble thankfulness, shall willingly acknowledge and praise his grace; the latter, with shameful horror, constrainedly shall confess their guilt before him; *Behold,* saith St John, with an emphatical regard it seems to this consideration, *he cometh in the clouds; and every eye shall see him, even they who pierced him:* and, *They,* saith our Lord himself, *shall see the Son of man coming upon the clouds of heaven in power and great glory:* and our Lord is represented in judgment speaking and arguing the case with all parties concerned, receiving their plea, and expressing his mind to them: this is a kind of natural capacity qualifying him for this employment; but there are considerations of a higher nature peculiarly fitting him for it.

Rev. i. 7.

Matt. xxiv. 30; xxvi. 64; xxv. 34, &c.

2 It was, indeed, a good part of that regal office, which God, in reward of his obedience, and to declare his acceptance thereof, did confer upon him; giving him a power over all flesh, all authority in heaven and earth; whence it is by St Paul called his kingdom; *I charge thee,* saith he to Timothy, *before God, and the Lord Jesus Christ, who shall*

John xvii. 2. Matt. xxviii. 18. 2 Tim. iv. 1.

SERM. XXXII.

judge the quick and the dead at his appearing and his kingdom: he being then our King, and as such the fountain of all justice, must either himself in person, or by some delegate, administer it; but that he should immediately do it, divers special reasons do suggest themselves.

3 It is an office of too great eminence and dignity to be imparted to any other: he alone who subsists in union with God, who is the Son of God, who hath most highly pleased God, who hath merited a sovereignty over us, and a supreme eminency above all creatures, is capable of the honour to determine those points of the highest importance concerning the final doom of God's creatures, and the salvation of those souls whom he hath purchased; *Worthy is he alone to receive the book,* (of judgment,) *and to open the seals thereof; because he was slain, and hath redeemed us to God by his blood: Worthy is the Lamb* (worthy exclusively, and solely) *that was slain to receive the power and honour, the glory and blessing,* annexed to this high office.

Rev. v. 9, 12.

As there is nothing more apt to beget in us veneration toward him, than considering that he shall be our judge, upon whose sentence our fate and felicity must depend; so it is therefore most fit, that it incommunicably and solely should belong to him; especially seeing God with especial regard to his honour did assign the judicial office to him: *The Father,* it is said, *hath committed all judgment to the Son; that all men might honour the Son, as they do the Father.*

John v. 22, 23.

4 He alone also hath capacities proper for this judicature: he only hath that Divine faculty of

searching men's hearts; he only is furnished with wisdom to know all matters of fact that ever were, and to discern the right in every case; he above all, being absolutely good, is endued with perfect equity of mind, and immutable love of right, always disposing him to judge most justly[d]; he alone can have in him that μετριοπάθεια, or exact temperament of affection toward men, which is requisite to the distribution of equal justice toward them, according to due measures of mercy and severity; the highest angel in heaven were incapable so rightly to distinguish the strict bounds of these things. Wherefore in regard to these dispositions peculiar to him, we are even by the ancient prophets informed, that this office is allotted to him; *The spirit of the Lord*, saith Isaiah, *shall rest upon him, the spirit of wisdom—and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, nor reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth:* and, *A bruised reed* (saith God in the same prophet, intimating his incomparable sagacity, equity, and temper, as it were, for this purpose) *shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth:* and, *Thou*, saith the Psalmist concerning him, *lovest righteousness, and hatest iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*

Heb. v. 2. Isai. xi. 2, 3, 4. Isai. xlii. 3. Ps. xlv. 7.

5 By this designation the glory of God is especially promoted, his most excellent attributes being

[d] Δια τοῦτο γὰρ καὶ μόνος κριτὴς, ὅτι ἀναμάρτητος μόνος.—Clem. Alex. Pæd. Lib. II.

SERM. XXXII.

much illustrated thereby. His wisdom appeareth in constituting one so in all respects most fit to discharge the office, and his goodness most clearly shines therein: for since it was requisite, that a judgment should pass upon us, how could the terror thereof be better allayed, than by putting it into the hands of his Son? to whose cognizance, were the choice permitted to us, should we rather submit our actions, than to his? to whom rather should we freely commit all our life and welfare, than to him, who by nature is so nearly allied to us, and hath not disdained to call us brethren? who in disposition of spirit is so meek and lowly, so merciful and compassionate? who here was visibly in disposition and demeanour a lamb, and is represented to us continuing such; than to him, who by so many signal experiments hath expressed an excess of kindness towards us, and tenderness of our welfare; who hath conspicuously evidenced himself to be the best friend to mankind; that he ardently desireth the salvation of all men, even of his worst enemies; for whom he willingly did spend his blood, for whom he dying earnestly prayed; whom he continually wooeth to reconciliation and repentance, and consequently to the enjoyment of greatest happiness? How then could God more plainly express his goodness toward us, than in assigning such a judge for us?

Matt. xi. 29. Heb. ii. 17; iv. 15.

How also could he exhibit a more illustrious instance of his justice, and love to righteousness, than in advancing him to so glorious an office, who out of perfect compliance to his will did freely stoop so low, and gladly undergo so much? Worthy of God, it was, and a congruous retribution, to place the crown on his head, to put the sceptre into his hand, who

Rev. v. 12.

willingly bore a cross, who patiently submitted to a scourge; to constitute him the Judge, who, out of abundant piety to God and charity to God's creature, was contented to be arraigned, to be sentenced, to be executed as a malefactor: he dearly purchased the right to be Lord of dead and living, and just it was, that in effect he should obtain it. Rom. xiv. 9.

6 Just it likewise was, that to him, immediately and solemnly, should be consigned a power to acknowledge and reward his faithful friends and servants; those who had believed his word, had observed his laws, had out of love and respect done much and suffered much for him.

Just also it was, that he should be empowered to do himself right upon his proud and spiteful enemies; that he should see them lying under his feet, and at his disposal, who had so scornfully insulted on him, and so cruelly misused him; that he righteously should judge them, who so maliciously had accused and so injuriously condemned him; should chastise them severely, who most unmercifully had afflicted and slaughtered him; should worthily reprobate all those, who had unworthily rejected him: in fine, that he should render a due recompense to all wicked persons, who by distrusting his word, by despising his overtures of grace and mercy, by resisting his will and rejecting his authority, by trampling upon his holy doctrine and laws, had wronged, had dishonoured, had disclaimed him.

7 This appointment of Jesus for our Judge is further very conducible to our edification, in way of excitement to the practice of our duty, and encouragement thereto; in way of consolation and satisfaction to our soul.

SERM. XXXII.

It considered is apt to raise in us a high reverence and dread of our Saviour; and consequently to dispose us to the observance of his laws, and imitation of his example.

It is matter of special comfort and encouragement to consider, that hence assuredly we shall find a fair and favourable trial; since it is no enemy, not one disaffected, yea, not one indifferently affected toward us, who shall judge us, but our best friend; from whom we may expect not only justice and equity, but all the favour and kindness our cause will bear.

It also duly pondered is most proper to work in us an earnest care, and fear of sinning, and thereby of becoming obnoxious to condemnation: for what an aggravation will it yield to our whether foolish perverseness or slothful negligence; how extreme disingenuity, how wretched ingratitude will it argue in us, to be cast and condemned by such a judge; a judge so fair and equal, so mild and gentle, so benign and favourable to us; so willing to acquit us, so desirous to save us! With what face, think we, having transgressed his most good and righteous laws, having rejected all his gracious tenders of mercy and favour, having defeated all his most serious purposes, and frustrated his most painful endeavours for our welfare; having violated our manifold obligations and engagements to him; having abused his so unexpressible great love and good-will toward us; having hence deplorably forfeited all his favour, and incurred his most grievous displeasure; with what face, I say, having done all this, shall we appear in his presence? how then shall we bear the frowns of his tender love changed into fierce disdain, of highest

patience turned into extreme fury, of so terrible a majesty provoked by so heinous affronts? with what heart shall we hear that once most sweet and charming voice, which in so pleasant and affectionate a strain did sound forth words of peace and comfort in our ears; that so kindly invited us to reconciliation, so meekly sued us to a compliance with him, so liberally offered to us the best things in the world upon so gentle terms, now only uttering toward us bitter complaints and sore rebukes; thundering forth words of indignation and terror, denouncing most horrible menaces and curses upon us?

2 Cor. v. 20.

Thus, and to such purposes, is Jesus our Lord appointed to be our Judge: I shall only further touch the manner of his exercising and executing this office, or the way of his address and proceeding thereto; the which in Holy Scripture (for the begetting in us a regard, veneration, and awe suitable thereto) is described to be with greatest glory, state, and solemnity. Our Lord came once in a meek humility to shew us our duty, but he shall come again with a dreadful majesty to exact an account thereof; taking his progress from the highest heavens in most royal magnificent equipage, attended upon with a numerous, or with a numberless, and most pompous train of angels, (*With all the holy angels*, it is expressly said,) accompanied with triumphal shouts and acclamations; a trumpet of God, (that is, a wonderfully and unconceivably sonorous trumpet, blown, as it were, by the mouth of God,) and the voice of an archangel resounding before him an universal summons, with a noise so loud and piercing, as shall immediately, *In a moment, in the twinkling of an eye*, shake all the

Matt. xxv. 31. Jude 14. 1 Thess. iv. 16. 2 Thess. i. 7.

1 Cor. xv. 52.

SERM. XXXII.

earth, and rouse all the dead out of their mortal slumber; the irresistible breath of that all-powerful voice wafting them, together with all surviving people, through the clouds into the presence of their Judge, conspicuously seated in most glorious state upon his royal tribunal.

1 Thess. iv. 17.

Acts i. 11; vers. 9. Rev. i. 7. Matt. xxiv. 30; xxv. 31; xvi. 27. 1 Thess. iv. 16, 17. 1 Cor. xv. 52.

This same Jesus, said the two angels to the apostles, expressing this matter in the most simple and plain manner, *shall come in like manner as ye have seen him go into heaven:* a cloud took him up from their eyes then, and the clouds, as they imply, should restore him to their sight; for, *Behold*, saith St John, *he cometh with the clouds; and every eye shall see him:* and, *They shall see the Son of man coming upon the clouds of heaven in power and great glory;* and, *When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory*, saith our Lord himself somewhat more explicitly: but St Paul with most punctuality describeth the manner of his appearance; *The Lord*, saith he, *shall descend from heaven with a shout*, (ἐν κελεύσματι, with an exciting or commanding summons,) *with the voice of an archangel, and with the trump of God; and the dead in Christ shall rise first: then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.* In such manner, to the purpose of exciting due respect and dread within us, is our Lord represented at the end of the world to come down from heaven, for the exercising this judgment.

III. I proceed to the last particular observed in the text, which is the objects, or the extent of the

judgment ordained: whom is our Lord ordained to judge? how many shall they be? It is resolved; all, without exception; expressed here by the words quick and dead: and otherwise by St Paul; *I charge thee,* saith he to Timothy, *before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom:* and by St Peter likewise; *Who,* saith he, concerning profane men, *shall render an account to him that is ready to judge both the quick and dead:* which places evidently do confirm the truth of the proposition, that all men are obnoxious and shall be subjected to this judgment; but yet so that the words themselves, quick and dead, may seem to need some explication; for it being a common law, to which all men by nature, such as it now stands, after the curse, are subject to undergo death; for thence, *It is,* as the Apostle saith, *appointed,* ἀπόκειται, *for men once to die, and after death judgment;* and, *What man is he,* saith the Psalmist, *that shall not see death?* and that being so, why should not the dead comprehend all that are to be judged? accordingly as we see it expressed in the Revelation; *I saw the dead, great and small, standing before God—and the dead were judged for the things written in the books, according to their works.* The dead were judged; no mention is made of the living: wherefore, to evade this objection, some have interpreted the dead and living, not for a distinction of persons, but of parts in men; of the living souls and dead bodies of men: others have taken the words as signifying metaphorically the living, that is, righteous men, say they, or persons endued with a spiritual life; and the dead, that is, persons dead in

2 Tim. iv. 1. Rom. xiv. 9.

1 Pet. iv. 5.

Heb. ix. 27.

Ps. lxxxix. 48.

Rev. xx. 12.

Eph. ii. 1.

SERM. XXXII.

trespasses and sins, or void of spiritual sense and activity. But the difficulty is not so mighty as to force us upon so remote and absonous interpretations, St Paul having plainly enough shewed us how to understand his words, and how to solve the knot propounded; that by the living are to be understood those who shall be found, as it were surprised, alive at our Lord's coming; by the dead, all other persons, who, from the beginning before that time, had deceased, and should be raised up at the sound of the last trump; *This we say to you,* saith he to the Thessalonians, *in the word of the Lord, that we which live, remaining at the presence of the Lord, shall not prevent them which are asleep.* Our Lord is therefore supposed by the Apostle to find some alive at his coming; wherefore, that which is affirmed concerning all men being appointed to taste death, (being otherwise, as the instances of Enoch and Elias shew, liable to exception,) is to be understood, by a synecdoche very ordinary in such cases, for the incomparably greater part of men; for all indeed, but one generation; or with this abatement, all but those whose death shall be prevented by our Lord's appearance; (the which is set out as very sudden and unexpected, like the coming of a thief in the night;) even those men also being in nature and condition mortal like others, although accidentally thus escaping the actual stroke of death. Neither shall even those persons be so exempted from death, but that they must undergo somewhat equivalent thereto; a change, which shall render them alike prepared for judgment with those who had undergone death; for, *Behold,* saith St Paul again to the Corinthians, *I tell you a mystery; We*

1 Thess. iv. 15;

v. 2.

1 Cor. xv. 51.

shall not all fall asleep, but we shall all be changed, in an instant, in the twinkling of an eye: which words alone do with sufficient evidence declare the meaning of this distinction between quick and dead. The sum is, that all persons, none excepted, of what condition or quality, what nation or time, what sex or what age soever, shall be exposed to the judgment; high and low, rich and poor, wise and simple, learned and ignorant, good and bad; the mightiest princes and lords, no less than the meanest subjects and slaves; the subtlest statesmen and deepest scholars, no less than the silliest idiots: in a word, most universally all without any distinction, any privilege, any acceptance of persons, all and every one must certainly appear at this bar, must undergo this trial, must here receive their sentence and doom, must undergo reward or punishment accordingly.

IV. The doctrinal part I have thus gone through of this grand point; it remaineth to make some application thereof. The considering it is, indeed, most necessary, and exceedingly profitable in many respects: there is no kind of virtue or good practice, which the serious consideration thereof is not apt to produce; no good affection, which it may not serve to excite; no good duty, to which it doth not powerfully engage us: there is likewise no ill passion, which it may not help to quell or repress; no bad design or action, which it may not effectually deter or discourage us from. Of so many particular uses I shall only touch those which are most obvious; especially those unto which the Scripture doth expressly apply the consideration thereof.

SERM. XXXII.

1 It greatly doth engage us to be very circumspect in all our conversation, and vigilant over our ways; for since by irreversible decree it is appointed, that we must render an account of every thought arising in our mind, (at least of those which find harbour and entertainment there;) of every word that passeth through our mouth; of every action which we do undertake; what exceeding reason have we, with most attentive and accurate regard, to mind whatever we do! since it is certain, that for all these things we shall be judged, but uncertain to us when we shall be called thereto; how watchful are we concerned to be, that we be not surprised, and found unready to yield a good account: how observant in all reason should we be of our Lord's admonition in the Gospel; *Watch, for ye do not know the day, nor the hour, when the Son of man cometh:* how affected should we be with that warning, or menace, in the Revelation; *If thou dost not watch, I shall come upon thee as a thief, and thou shalt not know when I come upon thee!* It may be, as we see intimated, the next day, for all we can know, or the next hour, when death seizing on us shall carry us into that prison or place of durance, where we shall be detained until the time of our being presented at the bar; and what an unexpressible misery then will it be, to be found unprepared for the trial, and unable to render a good account! If we be quite asleep, in a total neglect of our duty; or if we be drowsy, in a careless and sluggish performance thereof; or if our senses rest amused upon other cares and businesses impertinent to this account; in what an extreme danger do we abide! as our Saviour again doth warn, advising thus; *Take*

Matt. xxv. 13; xxiv. 42, 44.

Rev. iii. 3; xvi. 15.

Luke xxi. 34.

1 Thess. v. 2.

heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. You know what the fortune was of the foolish virgins, whose lamps were gone out for want of oil; that is, whose souls were destitute of true goodness, and whose lives consequently did not shine with good works; how, being surprised in that case by the bridegroom's coming, they were unfit to meet him, they were excluded from his favour, they were rejected with an, *I know you not.* The like fate you know of that bad servant, who, saying in his heart, My Lord delayeth to come, (that is, not believing, or not considering his state in relation to the future judgment,) began to beat his fellowservants, and to eat and drink with the drunken; (that is, did live in the practice of injustice, uncharitableness, and intemperance;) his fate shall be this; *The lord of that servant will come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint his portion with the hypocrites:* the same, if we do live in gross neglect, or in heinous violation of our duty, will be our doom. *Let therefore* (as our Lord again doth enjoin and inculcate) *our loins be girded about, and our lamps burning; and we ourselves like men that wait for their lord, when he will return from the wedding; that when he cometh, we may open unto him immediately: Let us,* as St Peter exhorteth, *gird up the loins of our mind, be sober, and hope to the end for the grace that* (in case of our faithful and constant obedience) *shall be brought unto us at the revelation of Jesus Christ.* In fine, considering these things, *What manner of*

Matt. xxv. 8. gone out

Matt. xxiv. 48, 51.

Luke xii. 35, 36.

1 Pet. i. 13.

2 Pet. iii. 11, 12.

SERM. XXXII.

persons then *ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of our Lord?* as that great Apostle doth again admonish and argue.

2 The consideration of this point is the most effectual means possible to beget and preserve sincerity in us; disposing us to live simply, without dissimulation or deceit, speaking as we think, doing what we profess, performing what we promise, being as we seem; for, seeing our hearts must be thoroughly searched and sifted; since our most retired thoughts must be disclosed; since our most secret designs and our desires must come to light, and be exposed to the public view of angels and men; since the day approacheth, when (all vizards being taken off, all varnish of pretence being wiped away) every person shall appear stark naked in his own true shape and colours; everything shall seem what it really is, divested of false glosses, what profit can it be now to dissemble, to conceal, or to disguise our thoughts or doings? To what purpose doth it serve to palliate our ambitious or covetous intents with specious garbs of zeal or conscience? What comfort can we find in driving on our self-interests, or satisfying our private resentments, in disturbing the peace of mankind, or fomenting stirs and factions in the world under such masks? What a folly is it to delude men with false appearances, or rather by them to abuse themselves; seeing they soon will be rightly informed, and we grievously disgraced for it? What other satisfaction, indeed, can we have, than in real goodness and pure integrity in heart and life; whereby we may now approve our consciences unto God, and shall after-

ward by his unquestionable judgment be approved to all the world? Our true wisdom is to be εἰλικρινεῖς καὶ ἀπρόσκοποι, as St Paul speaketh; that is, *Simple and inoffensive toward the day of Christ;* that is, without any indirect regard or design, conscionably to perform our duty toward God and man, in order to the rendering a good account at the last judgment; our best comfort will prove that of St Paul—*The testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.* SERM. XXXII. Phil. i. 10. 2 Cor. i. 12.

3 The consideration of this point should render us very sober and serious in all our thoughts, our opinions, our affections, our actions; suppressing all proud and haughty conceits, all admiration of these transitory things, all vicious excesses, all vain curiosities, all wanton joys and satisfactions: for,

Why should any apprehension of worldly state, of wealth, of honour, of wit, of any natural or acquired endowment, puff up our minds, seeing the day is near at hand, which in these regards will quite level men, and set them all upon even ground before an impartial bar, where no such things shall be had in any consideration or regard; when all secular and external advantages being laid aside, the moral qualities of men only shall be taxed and estimated[*]; a day wherein all these admired vanities shall vanish into nothing; all our empty tumours shall be depressed; all the fond arrogance of man

[*] Οὐ πλούσιος, οὐ πένης, οὐ δυνάστης, οὐκ ἀσθενὴς, οὐ σοφὸς, οὐκ ἄσοφος, οὐ δοῦλος, οὐκ ἐλεύθερος, οὐδεὶς ἐκεῖ φανεῖται, ἀλλὰ τῶν προσωπείων τούτων συντριβέντων, ἡ τῶν ἔργων ἐξέτασις ἔσται μόνη. —Chrys. in Matt. [Hom. LVI. Opp. Tom. II. p. 361.]

SERM. XXXII.

shall be confounded; so that the proud and profane ones of the world shall be constrained to say after the Wise Man, *What hath pride profited us? or what good hath riches with our vaunting brought us? All these things are passed away as a shadow, and as a post that hasted by.*

Wisd. v. 8, 9.

And why should we much value those splendid toys, or that sordid trash, which men here do so eagerly scrape, and scramble, and scuffle for; which then evidently will be discountenanced, will at least appear worthless and unprofitable to us? What, indeed, in this world, supposing this judgment, being truly rated, can seem great, or worthy to affect us?

And why, having affairs on foot of so immensely vast importance, should we amuse ourselves with trivial matters, impertinent at least, if not prejudicial to our main accounts?

And how shall we dare to embrace the serpent of sinful excess, considering, beside the poison in its body, what a dreadful sting it carrieth in the tail thereof; how these flashes of pleasure do kindle a flame, that will scorch us to eternity? One thought of judgment mixed with any brutish enjoyments were enough, one would think, to allay their sweetness, to render them, indeed, not only insipid, but distasteful and bitter to us.

And how can we be easily transported into wild merriments, suffering our minds to be ruffled, and the tone of our reason to be slackened by them, if we consider how infinitely serious business lieth upon us; what a dismal hazard we stand in, how nearly our everlasting welfare lieth at stake? If here in this world we were bound in few days to undergo a

trial concerning our life, all our estate, and all our reputation, we should deem it seasonable to be somewhat intent, to be, indeed, very solicitous about what we should plead, and how we should get off; rather than to be lightly sporting at, and loosing our minds in little pleasant humours; much more rather than to be loosing our minds, and banishing all sober thoughts away in exorbitant frolics: extremely wild or stupid would he seem, who in such a case should so behave himself. It is plainly the case of us all, in a degree infinitely more high than we can suppose any other to be: wherefore reflecting thereon should, methinks, quash all extravagant and dissolute mirth, apt to beat out of our minds and hearts the care of our souls; should compose our minds into a very serious frame; should presently drive us into, and constantly hold us in, a sober sadness of heart; it is a duty which both in wisdom and piety we do owe to this great matter, (*The terror of the Lord,* as St Paul calleth it,) to fear and dread it: with which disposition of spirit excessive transports of carnal joy are scarce consistent: however let us hear (let us, I say, whose spirits are high, and fancies strong, hear) what the great observer of the world, the Preacher, doth admonish; *Rejoice,* saith he, *O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know, that for all these things God will bring thee to judgment.*

2 Cor. v. 11.

Eccles. xi. 9.

4 The consideration of this point should engage us carefully to improve all the talents by God's providence and grace committed to us; that is, all the means and abilities, all the advantages

SERM. XXXII.

and opportunities afforded us of doing good, or serving God. Hath God bestowed wealth upon us? this will engage us so to use it, as not therewith to cherish our pride, or pamper our luxury, not merely to gratify our pleasure or humour; but to expend it in succouring our indigent neighbour, or otherwise promoting God's service. Hath God invested us with power? this should induce us to use it moderately and fruitfully; not therewith to domineer or insult over our brethren, not anywise to wrong or misuse them; but to yield protection, aid, and comfort to them; to afford patronage and succour to right; to minister encouragement, sup-
Eph. vi. 9. port, and defence to virtue; remembering that we have also a Lord in heaven, and a judge, to whom we must be accountable. Hath God vouchsafed us any parts, any wit, any knowledge? this should move us to employ them, not so much in contriving projects to advance our own petty interests, or in procuring vain commendation to ourselves, as in setting forth God's praise, in recommending goodness, in drawing men with the most advantage we can to the practice of virtue and piety. Hath God conferred on us anything of honour or credit among men? this may oblige us not to build high conceits upon it, or to find vain complacences therein; but to use it as an instrument of bringing honour to God, of ministering aid or countenance to the interests of piety: to those purposes, I say, this consideration greatly serveth; for that it is
Matt. xxv. 14; xxiv. 45. plainly declared, that we are but stewards of these things, having received them in trust, not to use them according to our pleasure, but to employ them with the best advantage for God's service;

and accordingly shall in the last judgment be strictly accountable for them; so that if we have embezzled or perverted them to abuse, it will then appear far worse for us, than if we never had received them; much better, indeed, it will be for us, that we had been poorest beggars, silliest idiots, most despicable wretches here, than not to have duly improved our wealth, parts, and honour to God's service; *To whomsoever much is given, from him much shall be required,* is the rule that punctually in that great audit will be observed. Luke xii. 48.

5 The consideration of this point may induce us to the observing strict justice and equity in all our dealings. There are in this world many advantages of doing injury and iniquity safely in respect to men, without intrenching upon human laws, without incurring any check, or any correction from them; they reach to very few cases, they retrench only some great outrages, and punish some enormous crimes, apparently noxious to the peace or welfare of common society[f]; the stroke of human law may also (even where it taketh cognizance, where it maketh provision to secure right, or repair wrong) often be evaded by power, or eluded by sleight, by gift, by favour: but as the divine law doth extend universally to the prohibition of all iniquity whatever, (small as well as great, secret no less than visible,) so the divine judgment inevitably will reach to all: the least wrongful word, by which we hurt the good name of our neighbour, the least exaction or hard dealing with him, the least overreaching him by craft, (however blameless

[f] Quam angusta innocentia est, ad legem bonum esse? quanto latius officiorum patet, quam juris regula?—Sen. de Ir. II. 27.

SERM. XXXII.

these things may seem here, however they may pass with commendation, as instances of wit or ability,) will surely then be condemned and punished; 1 Thess. iv. 6. *Let no man,* saith St Paul, *go beyond and defraud his brother in any matter,* διότι ἔκδικος ὁ Κύριος περὶ πάντων τούτων, *because God will judge and avenge for all these things;* so that, as the same Apostle 1 Cor. vi. 8, 10. teacheth us, *The unjust, the wrongful, the revilers, the rapacious, shall not inherit the kingdom of God;* that day will detect all wicked fraud and cozenage, will defeat all unjust might and oppression; no power shall be able to break through, no wit shall skill to decline, no friendship or favour will help to keep off the impartial sentence and the irresistible Job xxxiv. 22. stroke of that judgment; *There is no darkness or shadow of death, where the workers of iniquity may hide themselves* from being detected, from being prosecuted and punished. The poor, the meek, the simple, who rather choose to suffer than do wrong, shall there find a certain patronage and a full redress; that strict abstinence from wrong, which here may pass for simplicity, shall then be approved for the best wisdom; and this overreaching craft, which now men are so conceited of, will then appear wretched folly, when all ill-gotten profits with shameful regret shall in effect be refunded, yea shall bring grievous damages and sore penalties for them: in fine, then it will be most evident, that he who injureth another doth, indeed, chiefly hurt himself; he that cheateth his neighbour doth really gull himself, and abuse his own soul.

6 The consideration of this point is apt to breed charity in us; charity of all sorts; charity in giving,

charity in forgiving, charity in judging and censuring of men.

(1) It should incline us freely to impart our goods, and to contribute our endeavours, for the relief of our poor neighbour; for that the last judgment will in especial manner proceed upon a regard to the performance or the neglect of this duty: it shall be the test of piety, and a ground of recompense at the last day: to charitable persons, who had relieved him in his poor brethren and members, our Lord himself telleth us, that he will say; *Because I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me;* therefore, *Come, ye blessed of my Father, enter into the kingdom prepared for you from the foundation of the world.* To them, who contrarily had neglected to succour and comfort their poor brethren, he will pronounce the contrary doom; *Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels: for I was hungry, and ye gave me no meat,* &c. And what argument can there be imagined more forcible to engage us on the practice of this duty?

Matt. xxv. 34, 35, 36;

xxv. 41, &c.

(2) It should likewise dispose us readily to forgive all injuries and discourtesies received from any man: for since we shall at that trial need abundance of favour and mercy from God, we should in all reason and duty be willing to shew the like to others for God's sake and at his command; especially since he hath appointed the doing so for an indispensable condition, without which we shall not receive mercy or pardon from

SERM. XXXII.

him; so that infallibly, if we will be rigorous and hard to others in this case, we must expect the like extremity and severity from God; for the laws and rules of God's proceeding then are these; *He shall have judgment without mercy, that hath shewed no mercy; If ye forgive not men their trespasses, neither will God forgive you your trespasses:* and by a lively example, in way of history or parable, our Lord in the Gospel hath expressed what words (in case of our refusing to remit to our neighbour his debts and trespasses against us) we shall hear, what usage we shall find at that day; *O thou wicked servant,* (will God say to any such unmerciful person of us,) *I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And the Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.*

James ii. 13. Matt. vi. 15; xviii. 32, &c.

(3) It likewise serveth to restrain us from all undue, all rash and harsh censure concerning the persons, the actions, the state of our neighbour; whereby we do invade our Lord's office, making ourselves judges in his room; whereby we usurp his right, exercising jurisdiction over his subjects; whereby we arrogate to ourselves his attributes, who alone is able to know and judge rightly; *Why,* saith St Paul, *dost thou judge thy brother? or why dost thou set at nought thy brother? we shall all stand at the judgment seat of Christ;* it is the office of Christ, which we must not encroach upon; and, *Who art thou* (doth he again expostulate) *that judgest another's servant? to his own master he standeth or falleth.* We wrong our Lord, in assum-

Rom. xiv. 10; xiv. 4.

ing authority over his servants; we wrong our brethren, in making ourselves their masters: and, *Judge nothing before the time,* saith the same Apostle, *until the Lord come, who shall enlighten the hidden things of darkness, and manifest the counsels of hearts.* We blind wretches in effect do make ourselves gods, and sacrilegiously assert his incommunicable perfections to ourselves, when we presume to search the hearts, or pretend to know the secret intentions of our brethren. Again, *There is,* saith another Apostle, *one Lawgiver, who can save or destroy: who art thou that judgest another?* that is, how intolerably rash, unjust, and arrogant art thou, who seatest thyself upon God's tribunal, and thence dost adventure to pronounce doom upon his people! Did we, indeed, well consider this judgment, we should rather think it advisable to be mindful of our own case, than to pass sentence upon that of others; observing how liable ourselves are, we should scarce have the heart to carp at others; finding what great need our actions will then have of favourable interpretation, we should surely be more candid and mild in censuring other men's actions; especially considering, that by harsh judgment of others we make our own case worse, and inflame our reckoning; we directly thence incur guilt, we aggravate our own offences, and render ourselves inexcusable; we expose ourselves upon that score to condemnation; for, *With what judgment we judge, we shall be judged; and with what measure we mete, it shall be measured to us again,* our Lord doth say: and, *Inexcusable,* saith St Paul, *thou art, O man, whoever thou art that judgest; for wherein thou judgest*

1 Cor. iv. 5.

James iv. 12.

Matt. vii. 2. Luke vi. 37. Rom. ii. 1, 3.

SERM. XXXII.

James v. 9.

another, thou condemnest thyself: and, μὴ στενάζετε κατ' ἀλλήλων, *Do not,* saith St James, *grudge* (or make moanful complaint) *against one another, lest you be condemned: behold, the Judge standeth before the doors.*

7 It serveth also to support and comfort us, as against all other wrongful dealing, so against injuries of this kind; against all unjust and uncharitable censures, groundless slanders and surmises, undeserved scorns and reproaches of men; for that assuredly at that judgment right will be done to him that suffereth in this kind; his innocence will be cleared, his good name will be vindicated and repaired; *God will bring forth his righteousness as the light, and his judgment as the noonday;* whence approving his conscience to God in well-doing, he may cheerfully say with St Paul, *With me it is a very small thing, that I should be judged of you, or of man's judgment: If our heart do not condemn us,* we may (whatever the opinions or discourses of man may be concerning us) have a cheerful boldness and comfortable hope in regard to God: the obloquy of men is a part of that cross which every good man here is appointed to bear, and assuredly shall meet with; for the Devil and the world do nothing, if they cannot by impudent assaults dash, or by malicious suggestions blast the practice of goodness: but this consideration may easily raise us to bear it with patience, or with resolution to surmount it; it thence appearing, that it nowise can harm us; for if God is our judge, what can the fancies or the tattles of men concern us[8]; *I will*

Ps. xxxvii. 6.

1 Cor. iv. 3.

1 John iii. 21.

[8] Κἂν πάντες δικάζωσιν, ὁ δὲ δικαστὴς ἀποψηφίσηται, οὐδείς μοι λόγος τῆς ἐκείνων ψήφου, κἂν ἅπαντες ἐπαινέσωσι καὶ θαυμάσωσιν,

not fear the judgment of men, who shall have God for my judge, was with good reason said by St Jerome[h].

8 It upon the like ground should preserve us from being deluded and poisoned by the more favourable opinions of men. There are visibly two great rocks, upon which frequently men do split, and make shipwreck of good conscience; compliance with the practice, and regard to the opinions of others. Men out of complaisance accompany others in doing ill[i]; it is called good-nature, it is deemed good manners to do it; so very civilly and genteelly, very nobly and gallantly they go unto perdition, giving up their salvation, in compliment and courtesy to one another; then it is but natural for this most debonair and generous dealing to requite one another with good words at least, or with some demonstrations of esteem; and it is no less natural for those who are thus flattered, to comply with the opinions of others, and to judge of themselves accordingly, thinking themselves good because they are called so[k]: but to keep ourselves from being upon such occasions, or upon any the like grounds, perniciously

ἐκεῖνος δὲ μὲ καταδικάζῃ, οὐδὲν μοὶ πάλιν ὄφελος τῆς ἐκείνων κρίσεως. —Chrys. Opp. Tom. VIII. p. 98.

[h] Non timebo hominum judicium, habiturus judicem Deum. —Hier.

[i] Nihil omnino agimus, qui nos per multitudinis exempla defendimus, et ad consolationem nostram aliena sæpe numerantes vitia, deesse nobis dicimus, quos debeamus sequi.—Hier. [(Paulinus) ad Celant. Ep. CIX. Opp. Tom. IV. p. ii. col. 814.]

[k] Quæ hæc tanta est levitas animi, quæ tanta vanitas, relicta propria conscientia, alienam opinionem sequi; et quidem fictam atque simulatam? Rapi vento falsæ laudationis, gaudere ad circumventionem suam, et illusionem pro beneficio accipere?—Id. Ibid. [col. 816.]

SERM. XXXII.

cozened, we should consider, that in the great judgment the esteem of men will import nothing of advantage to us; things will pass there as they are in themselves, not as they are rated here; according to real truth and intrinsic worth, not according to the conceits or affections of ignorant and partial men: even the things that appear fairest here may prove foul there; persons much approved and applauded now may then be condemned and rejected; for, *God seeth not as man seeth; for man looketh on the outward appearance, but God looketh on the heart.* God then will search the hearts and weigh the spirits of men; he will scan their designs and intentions; he will closely examine their tempers, and exactly poise their circumstances; he will consider many things inscrutable to men, upon which the true worth of persons and real merit of actions do depend; wherefore most vain and unsafe it is to rely upon the uncertain opinions of men, or to please ourselves with them; they neither can out of blindness, or will out of passion, interest, partiality, judge truly.

1 Sam. xvi. 7. John vii. 24. Isai. xi. 3. Prov. xvi. 2. 1 Sam ii. 3. Ps. ciii. 14.

9 If we desire to judge reasonably about ourselves, or to know our true state, the only way is to compare our hearts and lives with the law of God, judging ourselves by that rule, according to which God will judge us. If we find in our hearts the love of God and goodness, (sincere, although imperfect;) if we perceive ourselves disposed to keep God's commandments, (to live piously, righteously, and soberly in this world;) then may we have a satisfactory hope concerning our state; then, *We may,* as St John saith, *have confidence toward God, because we keep his commandments, and do*

1 John iii. 21, 22.

SERM. XXXII.

those things that are pleasing to him: but if we do not find that mind in us, and that practice, we, in conceiting well of ourselves upon any other grounds, do but flatter and impose upon ourselves; if all the world should account us good, and take us to be in a good case, we should not at all believe them, or mind them; for, *Let no man deceive us; he that doeth righteousness, he* (and he alone) *is righteous,* is the most faithful advice and unquestionable sentence of St John. It is therefore (that by resting on such false bottoms we be not abused, and drawn thence to neglect the amendment of our hearts and ways, in order to our final account) a duty incumbent on us thus to search our hearts and try our ways, and accordingly to judge ourselves: the doing which with care and conscience would dispose us to prepare for the judgment we speak of; for, *If,* saith St Paul, *we would judge ourselves, we should not be judged,* or *not condemned.*

1 John iii. 7. 1 Cor. iv. 4; xi. 31. Gal. vi. 3. Ps. lxxvii. 6, 10.

10 The consideration of this point will guard us from infidelity and from impatience in regard to the providential dispensation of affairs here: considering it, we shall not be offended at passages otherwise unaccountable and scandalous to Providence; we shall not wonder, that so many disorders occur in the world; that right is perverted, that fraud and violence do prevail, that vice doth reign; we shall not complain of the adversities incident to good men, nor repine at the prosperities of bad men; we shall not be dissatisfied with any event here befalling ourselves or others; since from hence it doth most evidently appear, that all these things are consistent with the wisdom, goodness, and justice of God, and do assuredly tend to the

SERM. XXXII.

declaration of those glorious attributes; yea, that consequently the worst accidents here, if we are faithful to God and to ourselves, will finally conduce to our advantage and benefit, according to that of the Apostle, *We know that all things work together for good to them that love God.*

Rom. viii. 28.

11 In fine, there is no consideration able to promise so much efficacy toward the rousing our passions, or duly ordering and settling them upon religious practice. It especially is apt to set on work those two grand engines and mighty springs of activity, hope and fear; and with them to raise their respective companions, joy and grief: for, how, if we have been very culpable in the transgression or neglect of our duty, can we reflect on this point without being seized with an hideous dread of coming to so strict a trial, of falling under so heavy a sentence? how can we think of it without a bitter remorse? Hard as rocks surely we must be, if such thoughts do not pierce us; utterly dead and senseless must our hearts be, if they do not feel the sting of such considerations; more stupid and stony we then are, than the dissolute Felix, who could not without affrightment[1] hear plain discourse concerning the judgment to come; yea, more inconsiderate and insensible we appear, than those obstinate sons of darkness, the devils themselves, who believe and tremble thereat.

James ii. 19.

If, on the other hand, we are conscious to ourselves of having seriously and carefully endeavoured to please God, and obey his commandments, how can we think of it without a com-

[1] Ἔμφοβος γενόμενος.—Acts xxiv. 25.

fortable hope of finding mercy and favour in that day? If in our hearts we can say with St Paul, *I have combated the good combat, I have finished* (or, *I have continued*) *the race, I have kept the faith;* then may we hopefully say after him, as he said confidently before us, *From henceforth is laid up for me a crown of righteousness, which in that day the Lord, the righteous Judge, shall render unto me.* If by virtue of the saving grace of God, which hath appeared to all men, and according to its holy instructions, we have denied ungodliness and worldly lusts, living soberly, righteously, and piously, in this present world; then may we joyfully expect the blessed hope, and the appearance of the great God and our Saviour Jesus Christ; then may we, indeed, heartily wish, cheerfully hope, and earnestly pray for that day; doing which is the character, and hath been the practice of the best men; *The Lord,* saith St Paul, *will render the crown of righteousness to all them who love his appearance;* and, *Looking for and hastening the presence of the day of God,* saith St Peter, intimating the practice of the primitive Christians; and, *Yea, come, O Lord Jesus,* is St John's petition in the close of the Revelation, and may be the prayer of those who have the like conscience and affections with him.

2 Tim. iv. 7, 8; i. 18.

Tit. ii. 12, 13.

1 Cor. i. 7. Phil. iii. 20.

2 Tim. iv. 8.

2 Pet. iii. 12.

Rev. xxii. 20.

I conclude, wishing and exhorting, that the meditation of this most important affair may be continually present to our minds; that we may seem, with that devout man, always to hear the last trump sounding in our ears, and through our hearts; that so with a pious awe and with a well-grounded hope we may expect the coming of our

SERM. XXXII.

Lord, and may love his appearance; that from hence, being effectually restrained from all impious and vicious conversation, being induced to a circumspect and watchful pursuit of all piety and virtue, guiding our lives inoffensively in all good conscience toward God and man, we may in the end be able to render a good account, and with comfort unexpressible may at that day, from the mouth of our Judge, hear those happy words, *Well done, good and faithful servants, enter into your Master's joy; Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* Unto the possession whereof, Almighty God in his infinite mercy, by the grace of his Holy Spirit, vouchsafe to bring us, through the merits of our blessed Saviour Jesus Christ; to whom for ever be all glory and praise. Amen.

2 Tim. iv. 8.

Acts xxiv. 16.

Matt. xxv. 21, 34.

1 Thess. v. 23. *The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.* Amen.

I believe in the Holy Ghost.

SERMON XXXIII.

THE DIVINITY OF THE HOLY GHOST.

---

1 Cor. III. 16.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

MY purpose is at this time, for our edification in Christian knowledge concerning that grand object of our faith and author of our salvation, the Holy Ghost; and for arming us against erroneous opinions about him, such as have been vented in former ages, and have been revived in this; to explain briefly the name, nature, and original of the Holy Ghost, (according to what appears discovered of him in the sacred writings;) to consider also the peculiar characters, offices, and operations, which (according to the mysterious economy revealed in the Gospel) are assigned and attributed to him; so that incidentally by testimonies of Scripture, and arguments deduced thence, I shall assert the principal doctrines received in the Church, in opposition to the most famously heterodox dogmatists that have appeared. For the doing which this text of St Paul doth minister good occasion: for the full explication thereof doth require a clearing

SERM. XXXIII.

SERM. XXXIII.

of the particulars mentioned, and itself affordeth good arguments against the principal errors about this matter. His being called the Spirit of God, may engage us to consider his nature and original; his being said to dwell in us, doth imply his personality; his divinity appears in that Christians are called the temple of God, because the Holy Ghost dwelleth in them; his sanctifying virtue may be inferred from his constituting us temples by his presence in us. I shall then in order prosecute the points mentioned; and lastly shall adjoin somewhat of practical application.

I. First, then, for the name of the Holy Spirit; whereby also his nature and origin are intimated.

Of those things which do not immediately incur our sight, but do by conspicuous effects discover their existence, there is scarce any thing in substance more pure and subtle, in motion more quick and nimble, in efficacy more strong and powerful, than wind, (or spirit). Hence in common use of most languages the name of wind or spirit doth serve to express those things, which from the subtlety or tenuity of their nature being indiscernible to us, are yet conceived to be moved with great pernicity, and to be endued with great force; so naturalists, we see, are wont to name that which in any body is most abstruse, most agile, and most operative in spirit. Hence it comes that this word is transferred to denote those substances which are free of matter, and removed from sense, but are endued (as with understanding, so) with a prepotent activity and virtue. Even among the Pagans these sort of beings were called spirits: the souls of men are by them so termed; (*anima* hath

its derivation from ἄνεμος, *wind*). *Our life,* saith Cicero, *is contained by* (or *comprised in*) *body and spirit*[a]: and, *We,* saith he again, *are at the same time received into the light, and endued with this heavenly spirit*[b], that is, with our soul. Particularly the Stoics used to apply this name to our soul: *I allege the Stoics,* saith Tertullian, *who call the soul a spirit, almost therein agreeing with us Christians*[c]. They likewise frequently did attribute this appellation to God;

> —— Cœlum ac terras, camposque liquentes,
> Lucentemque globum terræ, Titaniaque astra
> Spiritus intus agit[d] ——

said the prince of their poets: by the word spirit understanding (as Lactantius[e] and Macrobius do interpret him) God himself, that pierceth and acteth all things; yea he so otherwhere expoundeth his own mind, when he to the same purpose sings;

> —— Deum namque ire per omnes
> Terrasque, tractusque maris, cœlumque profundum[f].

And the Orator, in his Dialogues, maketh Balbus to speak thus; *These things truly could not, all the parts of the world so conspiring together, be so performed, if they were not contained* (or *kept together*) *by one divine and continued spirit*[g]: and Seneca

[a] Vita corpore et spiritu continetur.—Orat. pro Marcell. [cap. IX. 28.]

[b] Eodem tempore et suscipimur in lucem, et hoc cœlesti spiritu augemur.—Orat. de Harus. Resp. [cap. XXVII. 57.]

[c] Sed etiam Stoicos allego, qui spiritum prædicantes animam pene nobiscum.—De Anima, cap. V. [Opp. p. 267 A.]

[d] [Virg. Æn. VI. 724.] [e] Lact. Instit. I. 5.

[f] [Virg. Georg. IV. 221.]

[g] Hæc ita fieri omnibus inter se concinentibus mundi partibus profecto non possent, nisi ea uno divino et continuato spiritu continerentur.—De Nat. Deor. II. [7, 19.]

SERM. XXXIII.

clearly; *God*, saith he, *is nigh to thee, he is with thee, he is in thee: I tell thee, O Lucilius, a holy Spirit resideth within us, an observer and guardian of our good and our bad things,* (or *doings,*) *who, as he hath been dealt with by us, so he dealeth with us; there is no good man* (or *no man is good*) *without God*[h]: and Zeno defined God thus; *God is a Spirit, passing through the whole world*[i]: Posidonius also more largely; *God is an intellectual and fiery Spirit, not having shape; but changing into what things he will, and assimilated to all things*[k].

In like manner hence the Holy Scriptures, with regard to our capacity and manner of conceiving, do with the same appellation adumbrate all those kind of substances void of corporeal bulk and concretion; human souls, all the angelical natures, and the incomprehensible Deity itself. And to God, indeed, this name is attributed to signify his most simple nature and his most powerful energy; but to other substances of this kind it seemeth also assigned to imply the manner of their origin, because God did by a kind of spiration produce them: for which cause likewise (at least in part) we may suppose, that the Holy Scripture doth more signally and in a peculiar manner assign that name to one Being, that most excellent Being, which is the subject of

[h] Prope est a te Deus, tecum est, intus est. Ita dico, Lucili, sacer intra nos spiritus sedet, malorum bonorumque nostrorum observator et custos: hic prout a nobis tractatus est, ita nos ipse tractat. Bonus vir sine Deo non est.—Sen. Ep. XLI.

[i] Θεός ἐστι πνεῦμα, διῆκον δι' ὅλου τοῦ κόσμου.

[k] Πνεῦμα νοερὸν καὶ πυρώδες, οὐκ ἔχον μὲν μορφήν, μεταβάλλον δ' εἰς ἃ βούλεται, καὶ συνεξομοιούμενον πᾶσιν.—[Plut. de Plac. I. 6. Opp. Tom. IX. p. 485. Ed. Reisk.]

our present discourse: the which is called the Spirit of God; (that is, of God the Father, who by reason of his priority of nature is often called God, in a personal signification;) the good Spirit of God; the Spirit of Christ; the Holy Spirit; and often absolutely, in way of excellence, the Spirit.

The same is also called the power or virtue of God: about the reason of which appellation we may briefly observe, that whereas in every intellectual being there are conceived to be three principal faculties, will, understanding, efficacy; and correspondent to these three perfections, goodness, wisdom, power; a certain one of these (according to that mystical economy or husbandry of notions, whereby the manner and order of subsisting and operation proper to each person in the blessed Trinity is insinuated) is in a certain manner appropriated to each person; (so I now by anticipation speak, being to warrant these terms hereafter;) namely, to the Father it is ascribed, that he freely decreeth what things should be done; to the Son, that he disposeth them in a most wise method and order toward their effecting; to the Holy Ghost, that he with a powerful force doth execute and effect them: whence as God is said, according to his pleasure, to decree and determine things; [and *τὸ θέλημα, the will,* is a name by some writers assigned to him; particularly Ignatius doth in his Epistles frequently so style him; and so St Paul may be understood, where he saith, *καὶ γινώσκεις τὸ θέλημα, And thou knowest the will;* that is, knowest God the Father: and St Peter, *For it is better,* Rom. ii. 18. 1 Pet. iii. 17. *that ye, εἰ θέλει τὸ θέλημα τοῦ Θεοῦ, if the will of*

SERM. XXXIII.

God pleaseth, do suffer for well doing than for evil doing;] as the Son is called *The wisdom of God*, so the Holy Spirit is named *The power of God;* his substantial power, as we shall shew. To this Being, whatever it is, it is manifest that properly and primarily the name of Holy Spirit is appropriated; but (which we should consider) from thence (as is usual in other cases and matters) by figurative deflection of speech, (or by metonymy,) the manner of that operation which that Holy Spirit doth exert, his influence and efficacy, and also any sort of effects proceeding from him, do commonly assume or partake of this name. So when from this Spirit, in a very conspicuous manner, an excellent virtue of performing miraculous works was liberally imparted to the Apostles, that virtue (or the manifest communication thereof, *The manifestation of the Spirit*, as St Paul calleth it) is named the Holy Ghost: as when in St John's Gospel it is said, *The Holy Spirit was not yet;* that is, the Apostles had not yet received that excellent gift; or that marvellous efficacy of the Holy Spirit had not yet discovered itself in them: as also when in the Acts some disciples are said not to have heard whether there were any Holy Spirit; that is, they were not acquainted concerning that peculiar efficacy thereof. When also there are mentioned the spirit of prophecy, the spirit of revelation, the spirit of wisdom, (which sort of spirits are said to be increased, to be taken away, to be quenched,) it is plain, that by those phrases, not the Holy Spirit of God itself, (which in no sense is liable to such accidents,) but gifts, fruits, or effects thereof are denoted; some of which

1 Cor. i. 24. Luke i. 35; xxiv. 49.

1 Cor. xii. 7.

John vii. 39.

Acts xix. 2.

Rom. viii. 5. Eph. i. 7. 2 Kings ii. 9. 1 Thess. v. 19. 1 Cor. xii. Gal. v. 22.

sometime are in the plural number called πνεύματα, *spirits;* as when St Paul enjoineth the Corinthians to be zealous (or earnestly desirous) of spirits; that is, of spiritual gifts, or graces, or revelations: and when the discerning of spirits (that is, of divine revelations, true or counterfeit) is said to be granted to some, and where the spirits of prophets are said to be subject or subordinate to prophets, (that is, one prophet had a right and ability to judge about the revelations made to another, or pretended to be so:) but these and the like figurative senses being excluded, we discourse about the Holy Spirit in its most proper and primary sense; as it is in and from God.

1 Cor. xiv. 12; xii. 10; xiv. 32.

Which things being premised concerning the name of the Holy Spirit: for explication of his nature, we do first assert, that it is a Being in some sense truly distinct from the Father and the Son; hereby rejecting the opinion of Sabellius, Noetus, Hermogenes, and Praxeas; which confounding the Father, Son, and Holy Ghost, and destroying their substantial properties, did of them all make but one person, under several names[l]; affirming ἐν μιᾷ ὑποστάσει τρεῖς ὀνομασίας, *In one person three appellations,* and making τὴν τριάδα συναλιφὴν, *The Trinity to be a coincidence,* as Epiphanius speaks[m]. [I said, truly distinct; for this word *distinction* is by the Schoolmen conceived more commodiously applied to this mystery, than others of near

[l] Ὡς μήτε τὴν Σαβελλίου νόσον χώραν λαβεῖν, συγχεομένων τῶν ὑποστάσεων, εἴτουν τῶν ἰδιοτήτων ἀναιρουμένων.—Patr. Conc. Constant. Epist. ad Conc. Rom. apud Theodor. Eccl. Hist. v. 9. [Opp. Tom. III. p. 716 D.]

[m] [Hær. LXII. Tom. I. pp. 513 B, 514 D.]

SERM. XXXIII.

signification; those of *diversity* and *difference* seeming to intimate somewhat prejudicial to the unity of essence; *In divinis* (in the mystery of the Trinity) *we must,* saith Aquinas, *avoid the name of diversity and of difference, but we may use the name of distinction, because of the relative opposition*[n]: which caution yet the ancient Fathers do not so precisely observe; for sometimes in them, προσώπων ἑτερότης καὶ διαφορὰ, (*The diversity and difference of the persons,*) sometimes also the word διαίρεσις[o], *the division* of them, do occur; although they seem more willingly to use the word διάκρισις, *distinction:* that which we simply affirm is, that the Father, Son, and Holy Ghost, τοῖς ἰδιώμασι διακρίνονται, *are distinguished in properties,* as Gregory Nyssen speaks; are ἄλλος καὶ ἄλλος, as Gregory Nazianzen says[p]; that is, truly more than in mere name or conception distinguished, by their properties and relations.]

The Holy Ghost is, I say, truly distinct from the Father and the Son: this we shall first shew separately, then jointly, in regard to both.

[n] In divinis vitare debemus nomen diversitatis, et differentiæ, possumus autem uti nomine distinctionis, propter oppositionem relativam.—Thom. Aquin. [Verbatim. Ad evitandum igitur errorem Arii vitare debemus in divinis nomen diversitatis et differentiæ, ne tollatur unitas essentiæ. Possumus autem uti nomine distinctionis propter oppositionem relativam.—Summ. Theol. Pars I. Quæst. XXXI. 2.]

[o] Νῦν δὲ δίδασκε τοσοῦτον εἰδέναι μόνον, μονάδα ἐν Τριάδι καὶ Τριάδα ἐν μονάδι προσκυνουμένην, παράδοξον ἔχουσαν, καὶ τὴν διαίρεσιν, καὶ τὴν ἕνωσιν.—Greg. Naz. Or. XXV. [Opp. Tom. I. p. 468 A.]

Apud Augustinum personæ sæpe diversæ dicuntur.

[p] [Λέγω δὲ ἄλλο καὶ ἄλλο, ἔμπαλιν ἢ ἐπὶ τῆς Τριάδος ἔχει. Ἐκεῖ μὲν γὰρ ἄλλος καὶ ἄλλος, ἵνα μὴ τὰς ὑποστάσεις συγχέωμεν· οὐκ ἄλλο δὲ καὶ ἄλλο, ἓν γὰρ τὰ τρία καὶ ταὐτὸν τῇ θεότητι.—Epist. CI. Opp. Tom. II. p. 86 A.]

1 He is distinguished from the Father; for,

(1) He is called *The Spirit of the Father;* which relation surely is not devised by fancy, or wants a real foundation; and therefore its terms are truly distinct. 1 Cor. ii. 10, 11, &c.

(2) The Holy Spirit is said ἐκπορεύεσθαι, that is, to go out, or proceed from the Father: he is therefore another from him: for a thing cannot be deemed really to proceed from another, from which it only is distinguished in name or conceit. John xv. 26;

(3) It is also said to be sent, conferred, given by the Father; which surely argueth some kind of true distinction. xiv. 26, 16.

(4) Divers things are attributed to the Spirit, which do not well agree to the Father; as particularly that he appeared σωματικῷ εἴδει, *in a bodily form;* that he descended and rested upon our Lord, the Baptist beholding him; *I saw,* saith St John, *the Spirit descending as a dove, and it abode on him.* But, God the Father no man, saith St John, ever saw; nor, addeth St Paul, can any man see him. 1 Cor. ii. 12. Gal. iv. 6. Luke iii. 22. John i. 32, 33; i. 18. 1 John iv. 12. 1 Tim. vi. 16.

(5) The Holy Spirit is our advocate with God, crying in our hearts, and interceding with the Father for us, (ὑπερεντυγχάνων, saith St Paul:) that office, that act, do manifestly suppose a true distinction. Rom. viii. 26. Gal. iv. 6;

2 For like reasons he is also distinguished from the Son; for,

(1) He is called *The Spirit of the Son;* and that relation implies a real ground. iv. 6.

(2) He is sent by the Son; ἰδοὺ, ἐγὼ ἀποστέλλω, *Behold,* saith our Lord, *I send him:* and, *If I go not away, the Comforter will not come* Luke xxiv. 49. John xvi. 7.

SERM. XXXIII.

unto you; but if I depart, I will send him unto you.

Luke iv. 1. John iii. 34.

(3) He descended upon Christ, and abode on him; he filled him, he led or acted him; he anointed him; by his operation Christ did assume flesh: wherefore he is distinguished from the Son.

Luke xii. 10. Matt. xii. 32.

(4) Christ plainly distinguishes between speaking against the Son and blaspheming against the Holy Ghost; which supposes them two objects.

John xvi. 14;

(5) The Holy Ghost is said to receive from the Son that which he should tell to Christ's disciples, and thence to glorify the Son.

(6) The Son did and suffered many things personally which cannot agree, and cannot be attributed to the Holy Ghost; as that he was incarnated and assumed man's nature; that he suffered, rose again, ascended into heaven.

(7) He is expressly said to be distinct from

xiv. 16.

the Son; *I*, saith he, *will ask the Father, and he will give you another Comforter.*

So separately may the Holy Spirit be shewed distinct from each; and jointly in several places that distinction is signified. For to those three, by a constant economy, a certain order is assigned, some proper offices and peculiar energies are ascribed, which it is not reasonable to think done

Eph. ii. 18.

without a real foundation; *By Christ*, saith St Paul, *we have an access in one Spirit to the Father:* why must we proceed by this circuit, in this certain method, if the Father, Son, and Holy Ghost are only distinguished in name? Wherefore also doth

2 Cor. xiii. 14.

the same Apostle bless thus; *The grace of our Lord Jesus Christ, the love of God, and the fellowship*

of the Holy Spirit, be with you all. And to what end also doth he distinctively assign a peculiar dispensation of operations to the Father, of ministries to the Son, of gifts to the Holy Ghost? Wherefore likewise doth St Peter ascribe our election to the Father predestinating, to the Son propitiating, to the Holy Ghost sanctificating? Doth it agree to the gravity, simplicity, and sincerity of the divine oracles, so in a perpetual tenor to propound those three, as three, diverse, not only in names, but in reality, in manner of being, in manner of operation, if there be no other under all, but a nominal or notional distinction? What would this be, but not only to yield us an occasion, but to impose a necessity of erring? Shall we think those principal masters of truth purposely argute, perplexed, and obscure in their speech? Furthermore, St John affirms in his First Epistle, (at least, if there the text be authentic,) that, *There are three which bear witness in heaven, the Father, the Son, and the Holy Spirit;* the which also, undoubtedly, (although not so conjoinedly as in his Epistle,) he assures in his Gospel; for, *I am he,* saith Christ, *who bear witness of myself, and the Father which sent me beareth witness of me;* and, *When the Comforter shall come, he will bear witness of me:* so there are, we see, three witnesses, which our Lord appealeth to: but three names, (as for instance, Marcus, Tullius, Cicero,) or the same thing having three names, will not constitute three witnesses. In fine, the form of Baptism evinceth this distinction: for at our Baptism we profess to acknowledge the Father, Son, and Holy Ghost; we perform worship, and promise

1 Cor. xii. 4, 5, 6.

1 Pet. i. 2.

1 John v. 7.

John viii. 18;

xv. 26.

SERM. XXXIII.

obedience to them all; which doing Sabellius would have us do, as if subjects should be required to oblige their faith to Caius, Julius, and Cæsar; which kind of proceeding it seems absurd to suppose, that God should solemnly institute. This may be sufficient to overthrow the Sabellian error.

II. Again, we affirm the Holy Spirit to be a person. By a person we understand a singular, subsistent, intellectual being; or, (as Boethius defines it,) *An individual substance of a rational nature*[q]. The Greek writers use the word ὑπόστασις, (which word being of wider signification doth comprehend also things void of understanding, importing) *substance*, concretely taken, or a thing subsistent, (τὸ ἐνυπόστατον,) which term is extant even in the Scripture, where the Son of God, in respect to his Father, is called χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, (*The character of his substance*, or *person*:) whence there was less cause that St Jerome[r] and other Latin ancient writers should so avoid, or timidly admit, the word *hypostasis;* as fearing that by use thereof they should seem to acknowledge three essences; seeing, as St Austin notes, according to most common acception, substance denoted

Heb. i. 3.

[q] Naturæ rationabilis individua substantia.—[De duabus nat. Christ. Opp. p. 950. Ed. Bas. 1546.]

[r] Epist. ad Damas. [Opp. Tom. IV. p. ii. col. 20.] [Nunc igitur, proh dolor! post Nicenam fidem, post Alexandrinum juncto pariter Occidente decretum, trium hypostaseon ab Arianorum Præsule et Campensibus, novellum a me homine Romano nomen exigitur. Qui quæso ita Apostoli prodidere? Quis novus magister Gentium Paulus hæc docuit? Interrogemus, quid tres hypostases posse arbitrentur intelligi . . . . . Discernite obsecro, si placet, non timebo tres hypostases dicere: si jubetis, condatur nova post Nicenam fides et similibus verbis, cum Arianis confiteamur orthodoxi.]

the same with essence[s]; *Whence,* saith he, *we dare not say one essence, three substances; but one essence,* (or *substance,*) *three persons*[t]: but this (as Gregory Nazianzen did consider) was nothing else but περὶ λεξειδιῶν ζυγομαχεῖν, *to contest about syllables;* or περὶ τὸν ἦχον μικρολογεῖν, *to mince about sounds*[u]; seeing whether we call it either person or substance, we mean the same thing. We however affirming the Holy Spirit to be a person, do thereby intend to exclude the opinion of Socinus and his followers, which asserts the Holy Spirit to be only an accident, or an accidental thing; to wit, a divine power, virtue, or efficacy, resident in God, or derived from him.

1 Now this we persuade first from those things, which we before did shew concerning the distinction of the Father and the Holy Spirit; for that slender (or rather no) distinction, such as may be conceived to be between any being and its efficacy, (especially in this case, attending to the most simple nature of God, and his most simple manner of acting,) doth not well reach the business, nor doth suffice to found that distinction which the Scripture doth (as we shewed) constitute between the Father and Holy Spirit. Indeed, Socinus, as to this point, (however it be that he sometimes objecteth Sabellianism to the Catholics,)

[s] Essentiam dico, quæ οὐσία Græce dicitur, quam usitatius substantiam vocamus.—De Trin. v. 8. [Opp. Tom. VIII. col. 838 B.]

[t] Non audemus dicere unam essentiam, tres substantias; sed unam essentiam (vel substantiam) tres autem personas.—Ibid. cap. IX.

[u] [Orat. XXXIX. Opp. Tom. I. p. 684. Orat. XLII. Tom. I. p. 759.]

SERM. XXXIII.

doth scarce himself differ from Sabellius: for Sabellius himself did avow the Son and Holy Spirit to be divers energies of the Father, and that they are distinguished from him as light and heat from the sun; which did not hinder the Fathers from refuting him, as putting no true distinction between them; as, indeed, God in the thing itself (or beyond the manner of our conception and expression) is not distinguished from his power and efficacy.

2 Again, this may be collected from the very name of Spirit, the which primarily is imposed upon substances, both corporeal and incorporeal; belonging to God, essentially understood, to angels, to human souls; all which things are substances: whence it is probable, that to the Being of which we treat, because it in like manner is a substance, this name of Spirit is assigned by God, the best author of words; the epithet Holy being adjoined for distinction sake. This is confirmed from that whereas *God* essentially *is a Spirit*, (as is expressed in St John's Gospel,) his efficacy cannot aptly assume the same name; as because our soul is essentially a spirit, it were incongruous to call any virtue thereof a spirit. The same is further hence confirmed, for that the evil Spirit which is opposed to the good Spirit of God, is not an efficacy of God, but a subsistent being; which argueth the good Spirit also to be likewise subsistent. The same is corroborated from the Apostle's comparing the Spirit of God to that spirit, which being in man, doth search and discern his inward counsels and purposes: but the spirit of man is a substantial thing; wherefore it is intimated, that correspond-

John iv. 24.

1 Sam. xvi. 14.

1 Cor. ii. 10, 11.

ently the Spirit of God is such a being. We add to these things, that power, virtue, efficacy, are ascribed to the Holy Spirit; *That you may,* saith St Paul, *abound in hope, by the power of the Holy Ghost:* but that power should be attributed unto power, or efficacy to efficacy, is not congruous. Rom. xv. 13, 19.

3 The Holy Scripture (to whose speech it becometh us to suit our conceptions) doth commonly describe the Holy Spirit as a person, enjoying personal titles, offices, attributes, and operations; and those such, which neither in sound or sense do agree to mere efficacy.

(1) Speaking of the Holy Ghost, it purposely and carefully, as it were, doth accommodate the article agreeing to a person: not it, but he, is the article commonly assigned to the Spirit; and that with marks of doing it studiously: ὅταν ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, *When he* (in the masculine gender) *comes, the Spirit of truth,* (in the neuter,) it is said in St John's Gospel: and, τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, *None* (in the masculine gender again) *knoweth the things of God, but the Spirit of God.* Why, otherwise beside analogy of grammar, should the style be so tempered or inflected, but to insinuate the Holy Spirit's personality? If he were nothing else but the virtue of God, there were no need, or rather it would be inconvenient, so to phrase it. John xvi. 13; xiv. 26; xv. 26. 1 Cor. ii. 11.

(2) Again, the Scripture attributes personal offices to the Holy Spirit; the office of a master, *He shall teach you;* of a leader, or guide, *He shall lead you into all truth;* of a monitor, *He shall bring all things to your remembrance;* of a John xiv. 26; xvi. 13;

SERM. XXXIII.

witness, *He shall testify concerning me;* yea, which more strongly evinceth, of a legate, who declareth God's mind, not as from himself, but as deputed and furnished with instructions from the Father and the Son; *He shall not,* it is said, *speak from himself; but whatever things he shall hear, he shall speak; and he will tell you things to come; All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you:* which expressions do in no sort well agree to the divine power or efficacy; but evidently respect a person: for what is performed by any agent, to say that of its efficacy, as distinct from it, is beside the reason and manner of speech; and doth especially disagree with the nature and genius of the divine Scripture, which undertaketh most simply and plainly to instruct us. That God's efficacy should be sent from the Father and Son; that it should speak, that it should hear from the Father and the Son; how strangely hard and obscure a manner of speaking is that! From them, not from himself: what *himself* can they imagine, who distinguish him not from God, and allow him no personality? why should we without necessity asperse the Holy Scripture, made clearly to instruct us, with such mistiness and darkness? Likewise to the Holy Spirit is attributed the office of a paraclete, or advocate, who pleadeth our cause with God, praying and interceding with God for us: but that God's efficacy (which can hardly be conceived, which should not be conceived, distinct from God) should speak to God, should interpose itself between us, is, as the rest, too perplexed and intricate a saying.

John xv. 26;

xvi. 13, 15.

Rom. viii. 26.

SERM. XXXIII.

(3) Furthermore, the Holy Scripture doth to the Holy Spirit attribute faculties and operations annexed to him plainly personal: such are understanding; *The Spirit searcheth all things, yea the deep things of God: The things of God none knoweth, but the Spirit of God:* will; *He divideth to every one as he willeth:* affections; of grief, *Grieve not the Holy Spirit;* and anger, *They provoked his Holy Spirit;* sense; *What he shall hear, he will speak:* speech, there and in many other places; *It is not you,* saith our Saviour, *that speak, but the Spirit of your Father that is in you;* and, *The Spirit said, Separate me Barnabas and Saul for the work, whereunto I have called them;* and again, very emphatically, *While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.* Now these and the like faculties and acts are clearly personal; not representing any quality, or energy, but a live and intellectual substance. To interpret all these things as spoken by fiction or dramatically, what is it but to transform God's oracles into Pythian riddles, and of Theology to frame a Mythology? That sometimes for emphasis sake, in matters less dark or high, the Holy Scripture may sometimes use such schemes, nothing, I confess, doth hinder; but that perpetually it should involve such a most grave and sublime matter with such tortuous forms of speech, doth in truth not seem consentaneous to its most holy and simple majesty: as more simply, more clearly, and more intelligibly, so more compendiously, it might have been said, God knoweth, God willeth, God is thus or thus affected, God speaketh; than, God's virtue knoweth, God's power willeth, God's efficacy

1 Cor. ii. 10, 11; xii. 11. John iii. 8. Eph. iv. 30. Isai. lxiii. 10. John xvi. 13. Matt. x. 20. Acts xiii. 2; x. 19.

SERM. XXXIII.

speaketh: if these manners of speech did not otherwise differ, at least the former would be more clear, simple, and expedite, nor would it so yield occasion to errors and doubts; and therefore more worthy it would be of the Holy Writ. However such *prosopopœias* should not be inept, but such as most appositely should agree to the matter proposed, which would not happen in this case: for of those personal attributes some at least do scarce admit those figurate senses, or do plainly refuse them: it is hard to say, that a divine power doth know or hear; and who will say that a divine efficacy is affected with anger or sorrow?

Matt. xii. 31, 32.

I add, that when the sin of blasphemy is said to be committed against the Holy Spirit, just in the same form of speech as against the Son, it is signified that the Holy Spirit is in the same manner a person, as the Son is a person; otherwise the comparison would not seem to be well framed.

(4) The Holy Spirit, in the same manner and by like right as the Father and Son, is the object of our faith, worship, obedience; the which, as by divers other ways, (as afterwards we may shew,) so especially doth appear from the form of baptism instituted and prescribed by our Lord; where we as well are baptized into the name of the Holy Spirit, as of the Father and Son: wherein is signified, and by a solemn contestation ratified, on the part of God, that those three, joined and confederated as it were, are conspiringly propitious and favourable to us; that they do receive us into their discipline, grace, and patronage; that they are ready, and by virtue of promise in a manner bound, to bestow on us excellent benefits and privileges; (on us, I say, per-

forming the laws and conditions of the covenant then entered into;) on our part, that we do with sound and firm faith equally (that is, thoroughly and entirely) acknowledge and confess those three; that we repose an equal (that is, a most firm) hope and confidence in them; that we do most highly reverence all and each of them; that we do sincerely and seriously undertake and promise a perpetual (and, nearest to what we are able, a perfect) obedience to them: doing which things, we do (as Athanasius, or an ancient writer under his name, observeth) yield more than a simple adoration to the Holy Spirit; (*Since,* saith he, *they that are catechized in order to baptism, are not, before they are baptized, perfect Christians, but being baptized are consummated, baptism therefore imports more than adoration*[v]:) hence who sees not in this first and principal mystery of our Religion the Holy Spirit is exhibited to us as a person; that about him, as such, this excellent part of our duty, this eximious worship, is conversant? Attending to this point we may also see the adverse opinion to be urged with many inconveniences: for if the Holy Spirit be not a person, not aptly (or rather very incongruously) he is put into the same rank with the other two Persons; not rightly are things so wholly differing in kind (things subsistent and not subsistent) conjoined, and just in the same form proposed as like objects of worship; yea superfluously and to no purpose doth the Holy Spirit seem to be adjoined, if by it nothing beside the divine efficacy is designed: for acknowledging

[v] Εἰ δὲ μὴ εἰσι τέλειοι Χριστιανοὶ οἱ κατηχούμενοι πρὶν ἢ βαπτισθῶσι, βαπτισθέντες δὲ τελειοῦνται· τὸ βάπτισμα ἄρα μείζόν ἐστι τῆς προσκυνήσεως.—Dial. I. con. Maced. [Opp. Tom. II. p. 544 F.]

SERM. XXXIII.

the Father, we do withal acknowledge his power and efficacy, congruous to the divine nature; worshipping the Father, we do together adore his power; devoting ourselves in obedience to the Father, we do likewise subject ourselves to his power; as if one hath promised faith and loyalty to the king, he therein hath abundantly satisfied his duty; so that there is no further need to profess himself devoted to the king's power or efficacy: who sees not that in such a case it is superfluous and idle to sever the king from his royal power? One may also ask, why with as good reason we should not be consecrated into the name of the divine goodness, of the divine justice, of the divine wisdom, or of any other divine attribute, as into the name of the divine power? The Socinian exposition therefore doth cast strange clouds and incongruities upon this august mystery; which yet in decency should be most clearly and simply propounded, lest in the very entrance of our Christian profession an occasion should be given of stumbling into great error.

(5) The personality of the Holy Ghost is also perspicuously evinced, from its being represented under the visible shape of a subsistent thing. A substantial thing is no proper symbol or representative of a thing accidental, nor commodiously may assume its name: to a thing having no subsistence it doth not well suit to descend like a dove[x], and to rest upon Christ: supposing the Spirit were only the efficacy of God the Father, seeing the effects of faculties and operations are most aptly attributed to the persons having or exerting them, it could

[x] Σωματικῷ εἴδει, *In a bodily shape*, as it is said in the Gospel. Luke iii. 22.

have been said, (and that more rightly and properly,) that the Father himself did appear in a corporeal figure, that the Father descended, that the Father sat upon Christ, that the Father was seen by the holy Baptist; the which it were rash to affirm.

I forbear to allege, that the Holy Spirit is reckoned among the three that bear witness in heaven; that the sin against the Holy Ghost is distinguished from the sin against God the Father. I also pass over, that a trinity of persons (as many of the Fathers conceive) was represented in the apparition to Abraham[y]; where it is said, *The Lord appeared,* and *three men appeared to him;* as also that the hymn (Trisagias) in Isaiah and the Apocalypse do insinuate it; likewise that the phrases, *Creavit Elohim,* (*Gods* in the plural, *did create* in the singular;) *Faciamus hominem, Let us make man; Jehovah Elohim, The Lord our Gods;* and the like, may well hither be referred. For from what hath been said the Socinian error may seem abundantly confuted.

1 John v. 7.

Matt. xii. 31.

Gen. xviii. 1, 2.

Isai. vi. 3. Rev. iv. 8.

Gen. i. 1, 26. Deut. vi. 4.

III. We thirdly now do assert (supposing his personality) that the Holy Spirit is God, coessential to God the Father and God the Son; or that the one divine nature (with all its attributes and perfections) is common to him with the Father; or that (which is the same) the Holy Spirit is God, that most high God, most absolutely and properly so called; (for, seeing the Holy Scriptures do frequently inculcate that there is but one God, if the

[y] Cur non hic accipiamus visibiliter insinuatam per creaturam visibilem Trinitatis æqualitatem, atque in tribus personis unam, eandemque substantiam.—Aug. de Trin. II. 11. [Opp. Tom. VIII. col. 784 c.] Cf. cap. 12.

SERM. XXXIII.

Holy Spirit be God, he must necessarily be coessential to the Father and the Son). Now that he is God, we, against the Macedonians, or Semi-Arians, do assert, and by these arguments prove.

1 The most proper names of God and the most divine titles are everywhere (according to just interpretation and by perspicuous consequence) attributed unto the Holy Spirit: inasmuch as often, (almost ever,) upon various occasions, the same words, works, and acts are referred to God and to the Holy Spirit; so that whatever God is said to have spoken, to have performed, to have made, that also is reported said, transacted, produced by the Holy Ghost; and reciprocally, whatever doth any way regard the Holy Spirit, that is referred to God: the which doth argue, that between the beings denoted by the names God and Holy Spirit an essential identity or unity doth intercede. Of the Israelites being wickedly incredulous and refractory it is said, Ps. lxxviii. 56. *They tempted and provoked the most high God,* Isai. lxiii. 10. *and kept not his testimonies:* the same, Isaiah thus expresseth; *They rebelled, and vexed his Holy Spirit.* In Isaiah (vi. 9) God is said to send the Acts xxviii. 25; prophets; St Paul reporting it saith the Holy Ghost sent them. St Peter chargeth Ananias, that he had lied to the Holy Spirit; and thence that he had lied v. 3, 4. to God: *Ananias,* saith he, *why hath Satan filled thine heart to lie unto the Holy Ghost?* presently he subjoins, *Thou hast not lied unto men, but unto God:* he plainly by those names designeth the same things, and more than intimates it to be the same thing to lie to God, and to lie to the Spirit. Our Lord, as man, was conceived by the Holy Ghost, Luke i. 35. and for that reason was the Son of God; *The Holy*

SERM. XXXIII.

Ghost, said the Angel, *shall come upon thee, and the power of the Highest shall overshadow thee: therefore that holy thing which shall be born of thee shall be called the Son of God:* what consequence were there of this, if the Holy Ghost is not God? Our Lord also is said to have performed his miracles by the power of God and by the power of the Holy Spirit indifferently; *If I,* saith he in St Matthew, *by the Spirit of God cast out devils:* in St Luke he saith, *If I by the finger* (that is, by the power) *of God cast out devils:* and both phrases St Paul doth equipollently express by *The power of the Holy Ghost:* and St Peter says, that *God did the miracles by him.* The Holy Scripture, because dictated by the Holy Spirit, is said to be θεόπνευστος, or *inspired by God.* The *Spirit spake in the prophets,* saith St Peter, and the other holy writers commonly; *God spake in them,* saith the Apostle to the Hebrews; and others likewise, so often as the Holy Scripture is called the word of God. The Holy Spirit doth shed abroad and work charity in our hearts; we are thence said to be θεοδίδακτοι, *taught by God* to love one another; yea every virtue, all holiness, is promiscuously ascribed to God and the Holy Ghost as its immediate authors; *To be led by the Spirit of God,* and, *God worketh in us to will and to do,* do signify the same thing. Every faithful Christian is therefore called a temple, (that is, a place consecrated to God,) because the Holy Spirit in a special manner is present in him; *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?* saith St Paul in our text; know ye not that ye are God's temple? whence should we know it? from

Matt. xii. 28. Luke xi. 20. Rom. xv. 19. Acts ii. 22. 2 Tim. iii. 16. 1 Pet. i. 11. Heb. i. 1. 2 Pet. i. 21. Luke i. 70. Rom. v. 5. 1 Thess. iv. 8, 9. Rom. viii. 14. Phil. ii. 13. 1 Cor. iii. 16, 17; vi. 19. 2 Cor. vi. 16. Rom. viii. 9.

SERM. XXXIII.

hence, that God's Spirit inhabiteth you; because the inhabitation of the Spirit is the same with the inhabitation of God. The same Apostle again;

Eph. ii. 22. *In whom ye are also builded together for an habitation of God through the Spirit;* for an habitation of God in the Spirit; that is therefore an habitation of God, because the Spirit dwelleth in you: how could the Divinity of the Holy Spirit be more expressly declared? We may add, that St Paul calleth the Holy Spirit, Lord, ὁ δὲ Κύριος τὸ

2 Cor. iii. 17, 18; Πνεῦμά ἐστι, *But the Lord is that Spirit;* which Spirit, in the words immediately following, is called

iii. 3. *The Spirit of the Lord;* the which also before, as St Chrysostom noteth, is called *The Spirit of the living God:* the Spirit therefore of the Lord is the Lord himself, unto whom the Jews, when the veil covering their minds is taken off, shall return.

1 John v. 7. Lastly, St John affirms *the Father, Son, and Holy Spirit to be one;* and therefore the Holy Ghost is God.

Hence (for corollary to this argument) we see how we may retund the importunity of the Macedonians, who did nothing but ask where in Scripture the Holy Ghost is called God[z]: where, say you, is he called God? where not? say I: almost everywhere he in effect is so called: seeing when all about in the same deed, or in the same history, the same words and acts are reported of Cæsar and of the emperor, it may rightly be pronounced, that Cæsar is there called emperor; which no man, I suppose, will con-

[z] Dial. I. con. Maced. apud Athan. [Opp. Tom. II. p. 551 B. C.] [*Μακεδ.* Ἀλλ' οὐδαμοῦ γέγραπται, ὅτι Θεός ἐστι τὸ Πνεῦμα. *Ὀρθ.* Δῶμεν ὅτι οὐ γέγραπται τὸ, Θεός. σὺ δὲ τὴν φύσιν ὁμολόγει, καὶ τὰς θεϊκὰς ἐνεργείας, καὶ ἀρκεῖ μοι πρὸς τὴν ὁμολογίαν τῆς θεότητος.]

tradict. The case is here plainly the same between the Holy Spirit and God.

2 To the Holy Spirit are most expressly attributed all the incommunicable perfections of God; the essential characters and properties of the divine nature. The very epithet of holy (absolutely, in way of excellence characteristically put) is one of them: for, as it is in Hannah's song, *There is none holy as the Lord; neither is there any beside thee:* 1 Sam. ii. 2. there is none beside God absolutely and perfectly holy, (that is, by a most remote distance severed from all things, far exalted above all things, peculiarly venerable and august in majesty:) whence ὁ ἅγιος, *The Holy One,* is a distinctive title of God. Yea the name of Spirit itself (absolutely and eminently put, and so importing highest purity and perfectest actuality) doth seem to imply the same. Also eternity, immensity, omniscience, omnipotency, (than which no more high perfections, or more proper to God, can be conceived,) are attributed to the Holy Spirit. Eternity; for the Apostle to the Hebrews calls him Πνεῦμα αἰώνιον, *The eternal Spirit; How much more,* saith he, *shall the blood of Christ, who by the eternal Spirit offered himself without spot to God, purge your conscience?* Immensity; *Whither,* saith the Psalmist, *shall I go from thy Spirit? and whither shall I fly from thy face?* the question involveth a negation; and signifieth a manifest reason thereof: I cannot fly any whither from thy Spirit, because it is everywhere present. Omniscience; *The Spirit,* saith St Paul, *doth search all things,* (that is, it perfectly comprehendeth all things,) *even the deep things of God;* τὰ βάθη, *the depths,* or *deepest things* of God, and

Heb. ix. 14.

Ps. cxxxix. 7.

1 Cor. ii. 10, 11.

SERM. XXXIII.

consequently all things which God knows, or can be known, even those things, which to comprehend doth as far exceed the condition of a creature, as it goeth beyond the capacity of one man to discern the cogitations and affections of another man; for such a comparison St Paul doth make: our Saviour in the Gospel saith, *None knoweth who is the Son, but the Father; nor who is the Father, but the Son:* but the Holy Spirit did questionless know who was the Father, and who the Son: he had a knowledge therefore most divine and incommunicable. Particularly to the Holy Spirit is assigned the knowledge of future contingencies; which knowledge is peculiarly high and most proper to God, and is therefore called divination; the which peculiarly is appropriated to the Holy Spirit, as its immediate principle; whence he is called *The Spirit of prophecy, The Spirit of revelation, The Spirit of wisdom, The Spirit of truth;* and from him all the prophets are said to derive their foreknowing power. To these may be adjoined other no less divine attributes of the Holy Spirit; as independency in will and operation; for, *All these things* (saith St Paul, that is, the production of those excellent graces, the distribution of those wonderful gifts) *doth one and the same Spirit work, dividing to every one as he willeth:* and as the wind bloweth where it willeth, nor can be determined or hindered by any thing, so (as our Lord insinuates in the Gospel) the Holy Spirit according to his pleasure worketh everywhere. Absolute goodness, which belongeth only to God[a];

Luke x. 22.

Rev. xix. 10. Eph. i. 17; iii. 5. John xv. 26.

1 Cor. xii. 11.

John iii. 8.

[a] Εἰ μὴ ἦν τῆς οὐσίας τοῦ μόνου ἀγαθοῦ τὸ Πνεῦμα τὸ ἅγιον, οὐκ ἂν ἀγαθὸν ἐκλήθη, ὁπότε Κύριος παραιτεῖται τὸ καλεῖσθαι ἀγαθὸς, καθὸ ἄνθρωπος γέγονε.—Athan. de Incarn. [Opp. Tom. I. p. 883 B.]

(for, *There is none good but one, God himself;*) but, *Thy Spirit,* saith the Psalmist, *is good; lead me into the land of uprightness.* Most absolute veracity, (which also doth imply both perfect knowledge and extreme goodness,) the which is signified by the title of truth abstractedly assigned to him; *It is,* saith St John, *the Spirit that beareth witness, because the Spirit is truth;* that is, most absolutely and perfectly veracious. In fine, omnipotency doth belong to the Holy Spirit, as by his works doth appear, which we shall immediately propound in the next argument. For,

SERM. XXXIII.

Matt. xix. 17. Ps. cxliii. 10. Neh. ix. 20. 1 John v. 6.

3 Most divine operations (transcending the power of any created thing) are ascribed to the Holy Ghost: such are; To create things, and make the world; for it was the Spirit which resting upon the unshapen mass did hatch the world: *By his Spirit,* saith Job, *he hath garnished the heavens:* and, *By the word of the Lord,* saith the Psalmist, *were the heavens made, and all the host of them by the breath of his mouth,* or by his Spirit: *But he,* as the Apostle to the Hebrews saith, *who made all things is God.* To conserve things; *Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth,* saith the Psalmist; speaking about the continued production, or conservation of things. Particularly to produce man, both at first and continually: for the soul of the protoplast was derived from the Spirit of God; and good Elihu professeth of himself; *The Spirit of God hath made me, and the breath of the Almighty hath given me life:* yea, (which worthily may be deemed somewhat greater and more difficult[b],) to

Job xxvi. 13. Ps. xxxiii. 6. Heb. iii. 4. Ps. civ. 30. Job xxxiii. 4.

[b] Ἡ κτίσις οὐχ ἁγιάζει κτίσιν.—Bas.

SERM. XXXIII.

create men again, or renew them, being marred and deformed, unto the image of God, (quickening a man's spirit in a manner dead, enlightening his blind mind, reforming his perverse affections;) which to effect, as it is ascribed to God, so also to the Holy Spirit in places numberless. Also (which is connected with that) to justify a man, to remit sins, (not ministerially, but, which is proper to God, principally and absolutely;) for, *Ye are*, saith St Paul, *justified in the name of the Lord Jesus, and by the Spirit of our God.* To animate the Church by his influence, to govern it by his power and guidance, to prescribe laws unto it, to set rulers over it, to dispense gifts and graces requisite for the building, propagation, and preservation thereof, are works of his, and together the most proper and principal works of divine power. To perform miracles, that is, works contrary or superior to the laws of nature, and therefore only congruous to God; the doing of which is peculiarly attributed to God's Spirit; particularly to raise the dead, which is the highest of miracles; *If*, saith St Paul, *he that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.* In fine, there is no work, either of nature, or of providence, or of grace, so sublime, or so difficult, which is not ascribed to the efficacy of the Holy Spirit; the which doth shew his sovereign authority and his almighty power: for surely by no more plain and cogent arguments, than by these, can the omnipotence of the supreme Deity itself be demonstrated.

Eph. iv. 24; ii. 10. 2 Cor. iv. 6; v. 17. Col. iii. 10. Tit. iii. 5. Luke v. 21. 1 Cor. vi. 11. Rom. viii. 2. Tit. iii. 5. 1 Cor. xii. 13. Acts xv. 28; xx. 28. Eph. iv. 11. 1 Cor. xii. Heb. ii. 4. Rom. viii. 11.

4 The divine majesty of the Holy Spirit may also be asserted from the divine worship which is

SERM. XXXIII.

duly to be yielded to him. It by God's appointment is yielded to him, when being solemnly baptized in his name we do profess to place our faith and hope upon him, we do protest our reverence and obedience to him. The same is then exhibited, when, according to the rule of St Paul, together with *the grace of our Lord Jesus,* and the *love of God* the Father, we implore *the communion of the Holy Spirit.* The same is not obscurely signified, whenever (that which often occurs) in the execution of divine (most excellent and admirable) offices and works the Holy Ghost is put in conjunction and co-ordination with the Father and the Son: for that by God, most jealous and curious, as it were, of his honour, (who more than once professeth that he will not impart his glory to another,) should be allowed to any creature, to march in even rank, to seem advanced to an equal pitch of dignity with himself, is nowise credible, or agreeable to reason: *What communion can there be between a creature and his Creator? Why should that which is made be numbered together with his Maker, in the performing of all things?* saith St Athanasius well[c]. Moreover, what dignity belongs to the Holy Spirit, what reverence is due to him, appears clearly from that the blasphemy against him is peculiarly unpardonable, whenas the faults committed against God the Father, and obloquy against the Son, are capable

2 Cor. xiii. 14.

Isai. xlii. 8; xlviii. 11.

[c] Ποία γὰρ κοινωνία τῷ κτίσματι πρὸς κτιστήν; διά τι τὸ πεποιημένον συναριθμεῖται τῷ ποιήσαντι εἰς τὴν τῶν πάντων τελείωσιν.—Orat. in Ar.

Ἀσεβὲς οὖν ἐστι κτιστὸν ἢ ποιητὸν λέγειν τὸ πνεῦμα τοῦ Θεοῦ, ὁπότε πᾶσα γραφὴ παλαία τε καὶ καινὴ μετὰ πατρὸς καὶ υἱοῦ αὐτὸ συναριθμεῖ, καὶ δοξάζει.—[Id. de Incarn. Opp. Tom. I. p. 876 D.]

SERM. XXXIII.

of remission: for the nature of things doth scarce bear, that to detract from a creature should be a crime so capital, or receive such aggravation; it cannot well be conceived, that the honour of a creature should in such a manner be preferred to the honour of God himself: *How*, saith St Ambrose, *can any one dare to reckon the Holy Ghost among creatures? or who doth so render himself obnoxious, that if he derogate from a creature, he may not suppose it to be relaxable to him by some pardon*[d]*?*

5 Again, whereas Christ, even as a man, is elevated in dignity and eminence above all creatures, (*Above every name, Far above all principality, authority, and power*, as the Apostle teaches us,) he is yet in that respect inferior, and gives place to the Holy Spirit. For as such he did receive his nature from the Holy Spirit; *That which is conceived in her is of the Holy Ghost*, saith the Evangelist; and, *More honour than the house hath he that made it*, saith the Apostle to the Hebrews. Christ was sent by the Holy Spirit; *The Lord God*, saith the Prophet of him, *and his Spirit hath sent me*. But, *The apostle*, saith he himself, *is not greater than he that sent him*; the sent is not greater, that is, (by a λιτότης, or μείωσις, the figure of diminution,) he is inferior to the sender. Christ was consecrated and inaugurated

Eph. i. 21. Phil. ii. 9.

Matt. i. 20.

Heb. iii. 3.

Isai. xlviii. 16.

John xiii. 16.

[d] Quomodo igitur inter creaturas audet quisquam Spiritum computare? Aut quis sic se obligat, ut si creaturæ derogaverit, non putet sibi hoc aliqua venia relaxandum?—[De Sp. S. Lib. I. cap. 3. Opp. Tom. II. col. 611 A.]

Quomodo creatura dicitur, qui Domini Creator ex Maria comprobatur?—Aug. Serm. VI. de Temp. [Serm. CCXXXIV. Opp. Tom. V. (App.) col. 385 E.]

into his offices by the Holy Spirit; *The Spirit of the Lord* (foretold Isaiah of Christ, as the Evangelists interpret) *is upon me, because he hath anointed me:* but, *Without controversy, the lesser is blessed by the greater,* saith the Apostle. Christ was by the Holy Ghost endowed with excellent gifts abundantly and beyond measure; but, *It is more blessed to give than to receive,* is an aphorism out of our Lord's own mouth: in fine, our Lord did by virtue of the Holy Spirit perform miracles; by the eternal Spirit he offered himself to God; by the Spirit he was raised from the dead: which things are manifest arguments, that the Holy Spirit doth excel Christ as man: wherefore seeing beside God only, nothing is in worth or dignity superior to Christ, it necessarily follows that the Holy Spirit is God.

Isai. lxi. 1. Luke iv. 18. Heb. vii. 7. John iii. 34. Luke iv. 1; ii. 40, 52. Acts xx. 35. Matt. xii. 28. Heb. ix. 14. Rom. i. 4; viii. 11.

6 I add, that whereas upon divers occasions the ranks and orders of creatures are mentioned in Scripture, (as where all the quire of them is summoned and cited to sing the praises of God; namely, the angels, the heavens, the earth, men, beasts, plants; when catalogues are recited of things made by Christ, and subject to him, among which angels, thrones, dominations, dignities, and powers are mentioned,) it is strange, that this top of creatures, (if a creature he be,) this leader of the quire, should wholly be pretermitted. It is very probable, that if the Prophets had known, or the Apostles had thought this, they would have not been silent about it; they would, as reason had required, have set him in the head of all; which if they had done, they would have exempted us from these scruples and errors in so high a point: but

Ps. ciii. 20, 21, 22; cxlviii. &c. 1 Pet. iii. 22. Col. i. 16. Eph. i. 21. Rom. viii. 38.

SERM. XXXIII.

they could not do it, because, indeed, the Holy Spirit is not in the order of creatures: the which we do seem sufficiently to have proved.

To all the premised points no small accession of weight doth come from the authority of so many holy Fathers and Councils; and from the consent of the Church running down through so many ages; to oppose which, without very weighty and manifest reasons, doth as much recede from prudence, as it is far from modesty.

IV. The next point we shall consider is the original of the Holy Spirit; the which we do assert to be in way of procession jointly from God the Father and God the Son; meaning hereby, that to this divine Person in a peculiar manner (incomprehensible indeed, and ineffable, but which in some manner by this term procession may be signified) the divine essence which he hath is communicated from the Father and the Son.

That the Holy Spirit is not from himself[e], as the Father is, is plain; for that being supposed, there would be more first principles than one, and consequently more Gods than one; which is contrary to the whole tenor of Scripture: neither did any ever affirm so much.

That he proceedeth from the Father, appeareth from that the Father is the fountain and first principle of all essence[f]; and by our Saviour the Spirit is said *ἐκπορεύεσθαι, to go out* from the Father; and he is called *τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, The Spirit that*

John xv. 26.

1 Cor. ii. 12.

[e] Οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ.—John xvi. 13.

[f] Novat. de Trin. cap. XXXI. [Est ergo Deus Pater omnium institutor et creator, solus originem nesciens, &c.—App. ad Tertul. Opp. (Ed. Paris 1664) p. 729 c.]

is out of God (the Father) by St Paul: and this is generally confessed. SERM. XXXIII.

That also he doth proceed from the Son (which is by the modern Greeks denied) may be proved.

1 Because as he is called the Spirit of the Father, so he is also often styled the Spirit of the Son; which signifies he is in a like manner related to the Son as to the Father; and that both therefore in a like manner conspire to his production. Matt. x. 20. Gal. iv. 6. Rom. viii. 9. 1 Pet. i. 11. Phil. i. 19.

2 He is said to be sent, as from the Father, so also from the Son. But mission and procession do not seem to differ, except in manner of speech, (one more especially denoting the name whence, the other the act or effect of the same thing;) nor doth it agree to the Holy Spirit, who (as we have shewed) is God, to go out, or be sent, otherwise than by reception of essence.

3 The Son saith of the Holy Spirit, ἐκ τοῦ ἐμοῦ λήψεται, *He shall take of mine, and shall shew it unto you;* and, to the same purpose, *Whatsoever he shall hear, he shall speak;* by which saying it is intimated, that the Holy Spirit doth receive knowledge from the Son; the which, being God, he cannot otherwise do, than by receiving his essence from the Son. John xvi. 13, 14;

4 The Holy Spirit is a Person third in order: seeing then the Son before him in order (in order, I say, not in time) obtaineth the divine nature, so that when the Holy Spirit doth proceed, it is common to both Father and Son, he cannot receive it from the Father separately, or without also deriving it from the Son. Thus our Lord himself seemeth to have argued, when he saith, *All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.* xvi. 15; xvii. 10.

SERM. XXXIII.

5 Lastly, our Saviour, as St Augustine[g] and Cyril conceive, did signify this procession from himself, when breathing on his disciples he said,

John xx. 22. *Receive ye the Holy Ghost.*

6 To these arguments may be added the consentient authority of the Latin Fathers, Hilary, Ambrose, Austin, and the rest; which explicitly teach this doctrine. Also the more ancient Greeks, Athanasius[h], Basil, both the Gregories, Epiphanius, Cyrillus Alexandrinus, do (although seldom expressly in terms, yet equipollently, and according to sense) say the same.

V. We proceed now to the peculiar offices, functions, and operations of the Holy Spirit: many such there are in an especial manner attributed or appropriated to him; which, as they respect God, seem reducible to two general ones; the declarations of God's mind, and the execution of his will, as they are referred to man, (for in regard to other beings, the Scripture doth not so much consider what he performs, it not concerning us to know it;) and especially the producing in us all qualities and dispositions, the guiding and aiding us in all actions requisite or conducible to our eternal happiness and salvation: to which may be added the intercession between God and man, which jointly respecteth both.

[g] [Quapropter in eo quod Dominus fecit, quando insufflavit dicens, Accipite Spiritum Sanctum; nimirum hoc intelligi voluit, quod Spiritus Sanctus non tantum sit Patris, verum etiam Unigeniti ipsius Spiritus.——Neque enim flatus ille corporeus de carnis ore procedens substantia erat Spiritus Sancti atque natura, sed potius significatio, qua intelligeremus, ut dixi, Spiritum Sanctum Patri esse Filioque communem.—De Civ. Dei, XIII. 24. Opp. Tom. VII. col. 346 C.]

[h] Οἶδε γὰρ παρὰ τῷ Θεῷ πατρὶ ὄντα τὸν υἱὸν τὴν πηγὴν τοῦ ἁγίου πνεύματος.—De Incarn. [Opp. Tom. I. p. 877 D.]

SERM. XXXIII.

1 First, it is his especial work to declare God's mind to us; whence he is styled *The Spirit of truth*[i], *The Spirit of prophecy, The Spirit of revelation*; for that all supernatural light and wisdom have ever proceeded from him. He instructed all the prophets that have been since the world began to know, he enabled them to speak, the mind of God concerning things present and future. Holy men (that have taught men their duty, and led them in the way to bliss) were but his instruments, speaking as they were moved by the Holy Ghost.

John xv. 26. Eph. i. 17. Rev. xix. 10. Luke i. 70. 2 Pet. i. 21.

By his inspiration the Holy Scriptures (the most full and certain witness of God's mind, the law and testimony by which our life is to be directed and regulated) were conceived. He guided the Apostles into all truth, and by them instructed the world in the knowledge of God's gracious intentions toward mankind, and in all the holy mysteries of the Gospel: *That which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit: Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him: but God hath revealed them unto us by his Spirit,* saith St Paul. All the knowledge we can pretend to in these things doth proceed merely from his revelation, doth wholly rely upon his authority.

1 Tim. iii. 16. John xvi. 13. Eph. iii. 5. 1 Cor. ii. 9, 10.

2 To him it especially belongs to execute the will of God, in matters transcending the ordinary power and course of nature. Whence he is called *The Power of the Most High,* (that is, the substantial power and virtue of God,) *The Finger of God,* (as by comparing the expressions of St

Luke i. 35; xxiv. 49; xi. 20. Matt. xii. 28.

[i] Veritas ubicunque est, a Spiritu Sancto est.

SERM. XXXIII.

Matthew and St Luke may appear;) and whatever eminent God hath designed, he is said to perform by him. By him he framed the world, and, as Job speaketh, garnished the heavens. By him he governeth the world, so that all extraordinary works of Providence, (when God beside the common law and usual course of nature doth interpose to do anything,) all miraculous performances, are attributed to his energy. By him our Saviour, by him the Apostles, by him the Prophets are expressly said to perform their wonderful works; but especially by him,

Ps. xxxiii. 6. Gen. i. 1. Job xxvi. 13.

3 God manages that great work, so earnestly designed by him, of our salvation; working in us all good disposition, capacifying us for salvation, directing and assisting us in all our actions tending thereto.

We naturally are void of those good dispositions in understanding, will, and affection, which are needful to render us acceptable to God, fit to serve and please him, capable of any favour from him, of any true happiness in ourselves: our minds naturally are blind, ignorant, stupid, giddy, and prone to error, especially in things supernatural, spiritual, and abstracted from ordinary sense: our wills are froward and stubborn, light, and unstable, inclining to evil, and averse from what is truly good; our affections are very irregular, disorderly, and unsettled: to remove which bad dispositions, inconsistent with God's friendship and favour, driving us into sin and misery, and to beget those contrary to them, the knowledge and belief of divine truth, a love of goodness and delight therein, a well composed, orderly, and steady frame of spirit, God in mercy doth grant to us the virtue of his Holy Spirit; who first

opening our hearts, so as to let in and apprehend the light of divine truth, then by representation of proper arguments persuading our reason to embrace it, begetteth divine knowledge, wisdom, and faith in our minds, which is the work of illumination and instruction, the first part of his office respecting our salvation.

Acts xvi. 14. 1 Cor. xii. 8, 9.

Then by continual impressions he bendeth our inclinations, and mollifieth our hearts, and tempereth our affections to a willing compliance with God's will, and a hearty complacence in that which is good and pleasing to God; so breeding all pious and virtuous inclinations in us, reverence toward God, charity to men, sobriety and purity as to ourselves, with the rest of those amiable and heavenly virtues of soul, which is the work of sanctification, another great part of his office.

Both these operations together (enlightening our minds, sanctifying our will and affections) do constitute and accomplish that work, which is styled the regeneration, renovation, vivification, new creation, resurrection of a man; the faculties of our souls being so improved, that we become, as it were, other men thereby; able and apt to do that for which before we were altogether indisposed and unfit.

Tit. iii. 5. Col. ii. 12, 13. Eph. ii. 5; iv. 23, 34; ii. 10. 2 Cor. v. 7.

He also directeth and governeth our actions, continually leading and moving us in the ways of obedience to God's holy will and law. As we live by him, (having a new spiritual life implanted in us,) so we walk by him, are continually led and acted by his conduct and help. He reclaimeth us from error and sin; he supporteth and strengtheneth us in temptation; he adviseth and admonisheth, exciteth and encourageth us to all works of piety and virtue.

Gal. v. 25. Rom. viii. 14.

SERM. XXXIII.

Particularly he guideth and quickeneth us in devotion, shewing us what we should ask, raising in us holy desires and comfortable hopes, disposing us to approach unto God with fit dispositions of mind, love, reverence, and humble confidence.

Rom. viii. 26, 27. 1 John v. 14.

It is also a notable part of the Holy Spirit's office to comfort and sustain us, as in all our religious practice, so particularly in our doubts, difficulties, distresses, and afflictions; to beget joy, peace, and satisfaction in us, in all our performances, and in all our sufferings; whence the title of Comforter belongeth to him.

Rom. xv. 13. Heb. iii. 6. 1 Pet. i. 8.

It is also another part thereof to assure us of God's gracious love and favour, and that we are his children; confirming in us the hopes of our everlasting inheritance. We, feeling ourselves to live spiritually by him, to love God and goodness, to thirst after righteousness, and to delight in pleasing God, are thereby raised to hope God loves and favours us; and that he, having by so authentic a seal ratified his word and promise, having already bestowed so sure a pledge, so precious an earnest, so plentiful first-fruits, will not fail to make good the remainder, designed and promised us, of everlasting joy and bliss.

Rom. viii. 23. 2 Cor. i. 22; v. 5. Eph. i. 13, 14.

4 The Holy Ghost is also our intercessor with God; presenting our supplications, and procuring our good. He crieth in us, he pleadeth for us to God: whence he is peculiarly called παράκλητος, *The Advocate;* that is, one who is called in by his good word or countenance to aid him whose cause is to be examined, or petition to be considered.

5 To which things we may add, that the Holy Ghost bears the office of a soul to God's Church, informing, enlivening, and actuating the whole

body thereof; connecting and containing its members in spiritual union, harmony, order, peace, and safety; especially quickening the principal members (the governors and pastors) thereof; constituting them in their function, qualifying them for the discharge thereof, guiding and aiding them in it; *Take heed,* said St Paul to the elders of Ephesus, *unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers:* and, *All these things worketh that one and the selfsame Spirit, dividing to every man severally as he willeth.*

1 Cor. xii. 12, 13.

Acts xx. 28. Eph. iv. 11, 12. 1 Cor. xii. 11.

VI. We have thus passed over the several main doctrines concerning the blessed Holy Spirit; the application of which to practice briefly should be this; the uses, which the consideration of these points may have, are these:

1 We are upon the premises obliged to render all honour and adoration to the majesty of the divine Spirit.

2 The consideration of these things should work in us an humble affection and a devout thankfulness to God, for so inestimable a favour conferred upon us, as is the presence and inhabitation, the counsel, conduct, and assistance of God's Holy Spirit in us. Him we gratefully must own and acknowledge as the Author of our spiritual life, of all good dispositions in us, of all good works performed by us, of all happiness that we are capable of; to him therefore we must humbly render all thanks and praise, assuming nothing to ourselves.

3 We should earnestly desire and pray for God's Spirit, the fountain of such excellent benefits, such graces, such gifts, such privileges, such joys and blessings inestimable. If we heartily